THE SEVEN APHORISMS OF CREATION

FOREWORD

These lectures were given to a small group of students about thirty years ago. Only the Aphorisms themselves were taken down verbatim, these lectures on them, and on the Cosmic Principles, being compilations of notes taken at the time each lecture was given. Unfortunately they were not able to be revised by the Lecturer, but the compilers believe that as here set down, they are true both in letter and in spirit.

The origin of the Aphorisms was not given, but they bear a strong resemblance to the Stanzas of Dzyan and it is not unlikely they are another interpretation of the symbols which were the original founthead of the Stanzas.

The language may appear unnecessarily formal and involved, but the Lectures were so given in order that there should be no question as to the meaning they were intended to convey, that is, as a statement of mental processes rather than a description of physical happenings. Their whole intention is to lead the mind away from the concept of an anthropomorphic God, creating a physical Heaven and Earth, up to a transcendental idea of an abstract, and to the finite mind, incomprehensible Creative Power, radiating in thought from Its own abstract regions, through ever less abstract and more concrete stages of thought until, as a final effect, the material world is brought into existence.

THE SEVEN APHORISMS OF CREATION

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THE APHORISMS

1. "The Eternal Parent was wrapped in the sleep of cosmic night,
   And nothing existed in manifestation either real or apparent.
   Light there was not; for the flame of spirit had not been re-kindled.
   Time there was not; for change had not yet re-begun.
   Things there were not; for Form had not yet re-presented itself.
   Action there was not; for there were no things to act.
   Polarity there was not; for there were no things to manifest opposites.
   The Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious dreamless sleep,
   And other than the Eternal Parent there was naught, either real or apparent."

2. "The Germ within the Cosmic Egg takes unto itself Form.
   The Flame is re-kindled.
   A Thing exists. Time begins.
   The Pairs of Opposites spring into being.
   The World Soul is born and awakens into manifestation.
   The first rays of the new cosmic day break over the horizon."

3. " The One became Two,
The Neuter became bi-sexual.
Two-in-One evolved from the Neuter.
Generation began."

4. " The One becomes many,
The Unity becomes diversity,
The Identical becomes variety.
Yet the many remains the One.
Diversity remains Unity,
Variety remains Identical."

5. " The One is the Flame of Life,
The Many are the sparks in the Flame.
The Fire, once kindled, kindles everything within its sphere;
The Fire is in everything and everywhere,
And there is nothing dark or cold within its sphere."

6. " As Life is the essence of Spirit,
So Consciousness is the essence of Life.
Spirit is one, yet it manifests in many forms of Life.
Life is one, yet it manifests in many forms of Consciousness.
All Consciousness manifests on seven planes."

7. " From the subliminal to the transcendental,
From that which is, to that which was,
And God requireth that which was."

8. " For the All is One and all are part,
And not apart as they seem to be.
And the blood of life has a single heart,
Beating through God, and clod, and thee."

APHORISM I.

" The Eternal Parent was wrapped in the sleep of cosmic night,
And nothing existed in manifestation either real or apparent.
Light there was not; for the flame of spirit had not been re-kindled.
Time there was not; for change had not yet re-begun.
Things there were not; for Form had not yet re-presented itself.
Action there was not; for there were no things to act.
Polarity there was not; for there were no things to manifest opposites.
The Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious, dreamless sleep,
And other than the Eternal Parent there was naught, either real or apparent."

The Eternal Parent[1], causeless, indivisible, changeless, infinite, and wholly abstract, is the First Cause, or Point from which all things proceed, and this first aphorism postulates that, prior to manifestation, the Eternal Parent rested in a state of unconscious dreamless sleep. Here in this rest stage, an infinite unmanifest inception took its rise[2], which inception cannot be said to constitute a manifested thing, because, not having come into conception, it is still undefined.

It does not contain therefore any of the characteristics of a thing, since a thing postulates determined definity. Yet although there is no thing in concrete manifestation, " something ," which is a nothing, must be allowed *to be* in unmanifest incept, and this incept will eventuate, through the concepts of the higher powers, in concrete manifestations to the lower, when it has become clothed with the positive and negative attributes which alone can proclaim to them its being.

Thus we can only postulate the Infinite Unmanifest First Cause as a Nothing; and yet not such a No-thing as would imply

(1) The term " Eternal Parent," as implying an anthropomorphicism, has now been changed to " Eternal Principle," and this term will be used henceforth, except in the aphorisms themselves.

(2) Inception means here " beginning." The initial intaking or concentration, prior to manifestation.

either naught or notness, for it implies the potentiality of every thing, unbiassed by the limitations of thingness.

The Eternal Principle, being infinite, must be regarded in terms of infinity, but we who are finite cannot bring the unmanifest Infinite to conception, and thus we can only conceive It in terms of that circumscribed infinity which we apprehend as uncircumscribed space. For we cannot think of space itself as circumscribed or occupied, since its occupation would then preclude any idea of space, and space would then become not-space or occupied area. Thus the concept of infinite space becomes the only manifestation of the Infinite Unmanifest that we have any power to conceive, and even then, in order definitely to conceive so indefinite a concept, it must be brought down into some given circumscribed area, which can only be suggestive of the uncircumscribed without in reality defining it. For instance, we symbolise the Infinite by a circle, but we must always bear in mind that around and beyond the limits and proportions of this circumscribed figure, there lies the uncircumscribed infinity which the symbol is intended to suggest.

Now space is held by us to be that which ever has been, is now and ever shall be, and the mind is forced to conceive it as infinite and eternal, without any regard for whatever else may be deemed to be present or absent at any time, past, present, or to come. For space must be conceived as incapable of being affected by whatsoever factors may enter into it[1], whether manifest or unmanifest, and thus the mind is incapable of defining space as a thing, since all *things* are affected by other things and subject to change therefrom. Nor dare it define it as a no-thing, for manifestations have subsequently appeared, and out of no-thing, no thing could arise. It can only be conceived, therefore, as a Nothing, which is to imply, free from the limitations of *things*.

Since, then, the infinite Unmanifest whence all things appear cannot be cognised as a thing, it must be regarded as the Essence of Being, formless, without attributes, devoid of distinctions, and unconditioned. We can postulate the fact that It is, was, and is to be, but we cannot either know It or not know it.

Thus we must conceive the illimitable Infinite which is

(1) This term "enter in" is used in the same sense as that of an idea entering the consciousness. The All-consciousness analagous to space remains unaffected by any idea or other state of consciousness which It may engender within Itself.

Space in negative rather than in positive terms, since we are incapable of definitely stating what It really is. In the same way, we cannot definitely state that It is not (that is, that it is a no-thing), although we can perceive It is nothing. In other words, we cannot state that It exists, but we may state that It is in being; for existence predicates a definite state of manifestation, even if not in concrete perception, whereas being, being a state of becoming, does not assume that it has become, and the totality of its becomeness has not been reached by definite perception. In short, we cannot argue as to what space is, we can only somewhat indefinitely premise what it is not. We do definitely know that space is not not-ness, neither is it occupied space, for as such it would not be space at all. It must be, therefore, unoccupied space, containing neither attributes nor functions, since to possess either of these it must also possess media for their manifestation. For there can be no manifestation in pure space, or space itself would cease to be, and we are forced to the conclusion, therefore, that space itself is the initial medium for manifestations, and whether these come within our concepts or not, does not in any way preclude the fact of their being. In other words, no manifestation exists in space itself, but it is a medium for possible concepts, which concepts or manifestations may or may not come into existence.

For in the absolute nothingness of space, nothing in accordance with our concepts can exist, but that is not to say that nothing does exist. For there could never be a manifestation out of no thing or not-ness, conceptive or otherwise, whereas the manifestation of the Infinite, which is Nothing, immediately becomes something within our concept.

In this infinite space, then, rests the Eternal Principle in unconscious dreamless sleep, and this condition represents to us what is known as Cosmic Night. For the Eternal Principle manifests Itself to us in great periods of manifestation which are known as Cosmic Days, and remains unmanifested during alternate great periods, known as Cosmic Nights. In terms of the Hermetic axiom "As above, so below," we might say that man's brief periods of material manifestation, called incarnation, are for him his cosmic days, and similarly the periods of no-manifestation, out of incarnation, are his cosmic nights.

Now all manifestations, whether of the Eternal Principle

or of the finite creations, are dependent upon the cosmic law of Rhythm for their manifestation, for Rhythm is abiding in and manifests throughout the Cosmos, from the tiniest point of manifested being to the totality of Being. Thus, during the period of cosmic night, the Eternal Principle is wrapped in the unconscious dreamless sleep from which It awakes into manifestation and proclaims the dawn of the new cosmic day, at whose close It again lapses back into a state of quiescence. In other words, this Infinite *is* from all eternity, but It becomes manifested or occluded in regular and harmonious successions of activity and passivity, and it is this alternation from manifestation to non-manifestation, which constitutes the cosmic rhythm, which might be described as the systole and diastole of the cosmic heart.

As it has been written, upon the inauguration of a period of activity, an expansion of the Divine Essence from without inwardly and from within outwardly takes place(1), in obedience to the immutable laws of Rhythm, and this visible world is the ultimate result of a long chain of cosmic forces thus progressively set in motion, setting into finiteness the infinite space and producing the concrete manifestation to the concepts of the finite mind.

These periods of the manifest and the unmanifest, then, follow a Law of Rhythm, for, as Herbert Spencer declared:— "Apparently the universally co-existing forces of attraction and repulsion which necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—producing now an immeasurable period during which the attracting forces predominating cause universal contraction, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion." In other words, alternate eras of evolution and dissolution—or devolution.

We could say then that the Absolute and Infinite is brought into primary manifestation by the functioning of the cosmic law of attraction and repulsion; which is to say, by the function, in manifestation, of the opposites. It would necessarily follow, then, that all manifested attributes spring into being at the same time, and passivity give place to the correlative activity which would ultimately denote being in existence, as opposed to the

(1) Before expansion comes, there must be a centralisation, hence "from without, inwardly" comes first.

passivity of pure being. For the energising of the Eternal Principle into active manifestation, brings contemporaneously into activity those several and necessary pairs of opposites without which no concretion can become manifest, and it is this dual function which gives to the abstract its prime urge towards the necessary concretive manifestation which alone renders It conceivable.

For the 'unconscious' condition of the Eternal Principle has its being in the infinite unmanifested space by which it is symbolised, and the terms "uncircumscribed" and "defineless" both proclaim a state of being in being, without the necessity of being in existence; and without the manifestation of these very pairs of opposites, said to be "in polarity," the abstract remains unabstracted and all concepts inceptive only.

Now the aphorism goes on to say, that in the unmanifested space there was no light, no sound, for the Eternal Principle was in the state of unconscious dreamless sleep, and the flame of spirit had not yet been re-kindled.

Behind all spirit, which is itself unmanifested, abides the infinite and eternal Essence, which is neither spirit nor the aspect of spirit reflected in manifestation which is matter, but is the unconditioned root and source of both. Light and Heat, therefore, two recognised symbols of spirit, have behind them the lightless and heatless essence of light and heat, and the Infinite Reality is the essence of the light and heat and not that light and heat itself, which are manifestations of the essence. The essence is behind the spirit of the light and heat, and the attributes of the flame—light and heat—are not the attributes of the essence, but rather of that of which the essence is the cause. Thus it follows that the Infinite Unmanifest must not be conceived as spirit, but rather as the Essence, or essential of the Eternal Principle, which, with the advent of cosmic dawn, differentiates within Itself those attributes which alone render function, and the consequent and subsequent manifestation, possible.

This springing into being of light and heat would be the first step necessary for the genesis of the evolutionary epoch which such awakening heralds. For in the prime stage, prior to such awakening, there being only pure space, it must have been unoccupied by either light or heat, since both of these are functions, pursuant on the *manifestation* of the Essence, and they

manifest as such via the medium of space itself. But the moment this manifestation has occurred, space as a totality ceases to exist for us, and spaces spring into existence.

In like manner, Time there could have been, for change had not yet re-begun. Duration of being there must have been, but time there was not, for, philosophically defined, time means " the measure of changing existence," and before time can be measured, there must be some manifested thing present by which to measure it. For time is the result of becoming or change, and it can only be measured, therefore, by the change or becoming of some thing, whereas pure duration is conceived without regard to the motions or changes in things.

Change is a transition from one given form to another, but in the unmanifest there is no form, and obviously what does not exist cannot be changed. There can be no change prior to the manifestation of things, and since time is the measure of changing existence, there not being any change, there was no time. Duration there was, but a state wherein there is no change of form, activity or degree, either mental or physical, must be timeless.

Given infinite being and the absence of change, we must perforce postulate pure duration which precludes time.

The aphorism then goes on to state, " Things there were not, for Form had not re-presented itself."

Now a thing, to be a thing, must be conceived to exist as a separate entity, or as a separable or distinguishable object of thought. This being so, everything must manifest form in some sort. Form may be defined as: —

1. The shape or structure of anything as distinguished from the material of which it is composed; that is, the configuration of anything.
2. The mode of acting, or the manifestation of anything to the senses or intellect.
3. The assemblage of qualities constituting a conception, or the internal constitution which makes some existing thing what it is.

Moreover a thing must be capable of being thought of or pictured as composed of qualities, properties and attributes distinguishing it from other things, hence every thing must manifest form in order to be so distinguished or perceived by the senses

or intellect as a thing apart. For although all manifestation need not be manifest in form to us, all form must of necessity proclaim manifestation. The unmanifest cannot also be manifest, and it cannot therefore manifest form, and since a thing to be a thing must manifest in form, it follows that there could have been no thing. There being nothing except the Infinite Unmanifest, there could have been no things, since things are essentially manifested form.

But when the Eternal Principle takes upon Itself the role of Manifestator, It immediately proceeds to manifest the appearance of *things,* and the qualities, properties and attributes which distinguish things from other manifested things, spring into existence. The Unmanifest Infinite cannot be thought of as possessing in Its Essential Nature any one set of qualities, properties and attributes as distinguished from an opposite set of qualities, properties and attributes, neither could It be conceived as essentially possessing both the opposite sets of qualities, properties, and attributes *in function*, for opposites negate each other and antimonies condition not. Instead of possessing these attributes, therefore, or form in any construction put upon that term, It must be regarded as possessing the potentiality of infinite manifestations of form, and of an infinity of qualities, properties, and attributes in Its manifestation, without any thing being manifest. Thus the Infinite Unmanifest cannot be thought of as a thing, but must be apprehended as the omnipresent, eternal, boundless and immutable Principle, regarding which all definition is impossible, since it transcends the power of human conception, unspeakable and unthinkable.

The next phrase of the aphorism states that " action there was not, for there were no things to act."

All action of the Infinite must be by, through, or in things. Moreover, all action requires change, and where there is no change, there can be no action. At the same time, we must always bear in mind that the Infinite Unmanifest is not powerless, since It must be predictated as possessing *all* power, neither must it be thought that It is motionless, for It Itself is abstract motion. In finite terms it might be said that in Its state of infinite unmanifestation, the Eternal Principle dwells in a state of such infinite motion that compared with relative motion, it is a state of absolute rest.

The next point in the aphorism states, that " Polarity there was not; for there were no things to manifest opposites."

As we have said, a thing to be a thing at all must manifest some combination of qualities, properties and attributes, each of which will be one of a pair of opposites, or one pole of the two poles which are ever found present in manifested qualities. For given one quality, property or attribute of thingness, it necessarily follows that there is in existence in other things, its opposite, other pole, or antithesis. There can be no exception to this law, and though the opposite may at first appear to be absent, diligent search will reveal its existence, and it must be logically predicated.

Now the word " infinite " implies an absence of limitations, bounds or forms, and indicates that there is no limit whatsoever, however far extended. It is, therefore, impossible to the finite mind to form a mental image of the infinite, nor to attach thingness or form to it, nor quality, property or attribute of any kind. Hence, although the finite is the apparent pole of the Infinite, the Infinite is not a true opposite of the finite, since it is only when manifestation takes place that polarity, or the manifestation of the opposites, makes its appearance.

For while the Infinite Unmanifest possesses the power of an infinity of manifestations, all objects of which manifestation must exhibit one or other of any given set of qualities, properties, and attributes, to the Infinite Unmanifest Itself, that is, to the Eternal Principle in Its essence, there can be no polarity, nor the presence of any one set of pairs of opposites.

The first aphorism concludes by stating, that " the Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious dreamless sleep, and other than the Eternal Parent there was naught, either real or apparent."

That the Eternal Principle is causeless is a self-evident fact, for if the Eternal Priciple is postulated as the One Eternal, there could be nothing without Itself which could have caused the Eternal and Original Being, from whence all manifestation has proceeded.

The indivisibility of the Eternal Principle is likewise self-evident, for division means a separating into parts or particles, and anything capable of such division must in the first place have been composed of parts or particles. Anything so composed must

of necessity be a composition, aggregate or collection, and not a true entity or unity at all. For Infinity cannot become separated into parts without losing its essential unity and becoming an aggregate or collection of finite things, and therefore absolute indivisibility must be predicated of true unity and infinite being.

The incapability of essential change in the Eternal Principle also becomes evident, for, not being composed of qualities, properties, or attributes, it cannot undergo change, since change results from the shifting of the poles of the opposites; and not possessing form, it cannot experience the change which arises from change of form. We must, therefore, lay down as axiomatic the absolute immutability of the Eternal Principle which, without being changed, may manifest an infinity of change, whilst remaining essentially Itself.

The Eternal Principle must also be infinite, since there is nothing by which It may be limited, defined, bounded, caused, influenced, or affected, for there are no things to affect the condition of this absolute and original, ultimate and elementary essence.

The Eternal Principle must likewise be deemed to be in "unconscious dreamless sleep," if we are to postulate the existence of a period of non-manifestation, since consciousness, even in dream form, is impossible without change. A changeless state of consciousness, therefore, can only be expressed by the term " unconscious," but, at the same time, this unconsciousness must be held to transcend consciousness, for it has the potentiality of consciousness without exercising it. What *we* call consciousness is in reality a descent from the unconscious state to the manifestation of consciousness on a lower level, and is in no wise an ascent.

Finally the aphorism states, that " Other than the Eternal Parent there was naught, either real or apparent."

There can be no real Being other than the Infinite and Absolute Reality Itself, since the predicate of infinity and absoluteness carries with it, as Goethe says: " the implicit predicate of aloneness, oneness, and uniqueness " ; and in the absence of manifestation, there could have been no apparent thing in existence, either.

Therefore we regard the fact of the Infinite Unmanifest, the absolute Essence behind all manifestation, as the infinity of

pure space, resting in a state of absolute calm. In no wise to be deemed a no-thing, but rather as that which the illuminated intuititon cognises as absolute and infinite Being, as All-ness instead of no-thingness, as life instead of death.

APHORISM II.

" The Germ within the Cosmic Egg takes unto itself form.
The Flame is re-kindled.
A Thing exists. Time begins.
The Pairs of Opposites spring into being.
The World Soul is born, and awakes into manifestation.
The first rays of the new cosmic day break over the horizon."

A retrospect of the first aphorism discloses it as the diametrical opposite of the second, for in this second aphorism we see the coming into manifestation of the unmanifest indivisible Essence proclaimed in the first.

Briefly this aphorism lays down the necessary factors which alone bring about the birth of the World Soul, which World Soul is variously known in different philosophies under the name of Anima Mundi, Logos, or Demi-Urge. Each of the operations proclaimed in this aphorism is in strict conformity with the known laws of evolution and can be brought into demonstration by occular observation on the lowest plane.

The whole spirit of the concept of the second aphorism is as follows:—

From the unconditioned essence of Infinite Unmanifestation, there arose an elemental universal Soul, clothed in garments of the most tenuous and elemental substance and containing within Itself the potency and latent possibility of all the future universes of the new Cosmic Cycle. This is the Germ within the Cosmic Egg, destined to develop in size and complexity, form and activity.

The concept of a World Soul is almost universal in some form or interpretation, and the universality of this idea immediately leads us to the concept that if all souls are in reality one soul then also all life is one. It is generally held that this

World Soul, of which all individual souls are apparently, though not actually, separated units, is in reality what is known also as the Group Soul or Group Spirit, by means of which all the lower evolutions are governed and directed; for it is not until the intellectual soul is born, which finds place in man and still higher evolutions, that the Group Soul ceases to have dominance. In other words, the Group Soul in the earlier evolutions is largely of an *inceptive* nature, whilst in the later ones it becomes *conceptive*, giving to the higher evolutions the greater power of reasoning, without the necessity of being reasoned for.

It might be thought that no manifestation could take place without conception, but it is always within the province of the individual not to make the manifested inception a manifest concept. For all results, whether real or apparent, must spring from some prime cause, and all causes must be inceptive before results (the effects of causes) can become conceptive and manifest. In the philosophical concept of the Logos, as the World Soul, we immediately discover another and higher aspect of this fundamental law, for the Logos, as the active principal abiding in the world, is the universal protective Cause, which brings matter out of chaos into cosmos, by the operation of the laws of rhythm, without which order and progression, unity and activity, could not exist, and Its effect might be called the Law of Nature, objective and manifest in the world, which gives order and regularity to the movements of things.

The Logos is intermediate between the Eternal Principle, called by us God, and the world, and this aspect becomes perceptively diffused throughout the world of the senses, changing the God-inception into the world-conception, and rendering the Infinite, Absolute and Unmanifest a finite concrete conception, manifest to the creations on the lower octaves.

The Logos did not exist from all eternity as has the Infinite One; it is the first manifestation of the Eternal, having a genesis differing from our own and from that of all other created things. This World Soul, Logos, Demi-Urge or whatever name we may like to adopt for It, becomes the Universal Will, the prime manifestation of the Infinite, existing in and bringing into function the heart of Nature, and completing and sustaining the universe. It must not be regarded as, nor confounded with, our concept of the Infinite Reality, but taken rather as the first manifestation of that Eternal Principle, from which all subsequent manifestations proceed, and into which they will all be finally resolved.

Now we showed in the first Aphorism that there can be no manifestation without Form, and no Form without Change; it is the change from the Infinite and Eternal Incept to the Finite Logos Concept that causes the germ within the Cosmic Egg to manifest Form.

Now in order for Form to grow into greater and more differentiated manifestations, some manner of Light and Heat must be predicated, for without these two factors all manifestation would cease at its genesis. It was in order to bring the manifestations to conclusive fruition that these very factors were conceived, and they became henceforth a necessity to the furtherance of all genesis.

We must note, therefore, that in consequence of these factors, change has now begun, and change is the essence of time, and the means whereby it is measured. We can therefore boldly state, that with the initiation of change, Time began, in conformity with the terms of the aphorism.

Moreover, the World Soul, which has sprung into existence, can be defined and described in positive terms; that is, it can be thought of logically within terms of the intellect, even though we may not be capable of picturing it by any conception of the imagination. For we are incapable of picturing any conception save in comparison with, or in terms of, some other manifestation, of which we have a more or less definite knowledge. Since, however, the World Soul can be defined in positive terms and can be seen to possess the necessary characteristics of thingness, it may truly be said to be a thing—consequently, a thing now exists.

Action also begins, because from the prime inception to the pursuant conception, there must have been some manifestation of activity and motion; thus the World Soul must be postulated as being in constant and uninterrupted activity, from the first moment of its inception to that moment when all activity must perforce be withdrawn, prior to a new cycle of evolution having its faint beginnings.

We see, then, that a thing exists, and that by so doing it must display the true qualities, properties and attributes of

thingness. Being so possessed, it necessarily follows that the qualities, properties, and attributes must be accompanied by the presence of the pairs of opposites, or by the contrasting sets of qualities, properties, and attributes, and thus, from the first faint conception of the World Soul, differentiation becomes manifest and the polarity of qualities exhibits itself.

But if this World Soul is in truth a thing, it cannot be considered as soul alone, but as manifesting also a body[1] composed of however etherial a substance[2], finer than the ethers of our space. From out of substance, the World Soul weaves bodies for its own manifestations, ranging from the most etherial to the most ponderous physical matter, each body being manifest upon its own plane of manifestation, from the highest to the lowest.

Again we say that in no sense must we conceive the World Soul as being manifested out of no-thing, and still less must we think of it as having been created from the Essence of the Eternal Principle by division, separation, or partition. It exists as an Idea within the Eternal Principle; that is, as a picture in the Infinite Imagination of the Eternal Principle, and, as such, it is but the shadow of reality, but not that Absolute Reality itself.

In the words of the Aphorism, " The World Soul is born and awakens into manifestation," becoming astir from the moment of its inception, since it finds within itself the will to live and express. That is, it perceives within itself the urge towards expression and manifestation along unconscious intuitive lines, which very urge is part of the content of the idea of the Eternal Principle which brought it into being. It proceeds at once, therefore, to prepare for the manifestation of ever more complex forms of life and action, striving to regain consciousness of itself.

Thus, with the coming into manifestation of the World Soul, the beginning of the new conscious day has begun or " the first rays of the new Cosmic Day break over the horizon," which " day " will proceed without interruption until the whole cycle of manifestation is completed.

(1) Body = vehicle for manifestion.
(2) Substance = Mind stuff.

APHORISM III.

" The One became Two,
The Neuter became bi-sexual,
Two-in-one evolved from the Neuter.
Generation began."

This aphorism sets forth the principle of Androgynity. In the first place, if you postulate Creative Energy in the abstract realm, it must be neuter, since as an abstraction it cannot be in position or negation. For polarities could not act equally and simultaneously without a static point being reached wherein no function could take place. An Urge within the abstract plane, therefore, cannot be either positive or negative; that is to say, it is not in terms of either positive Volition or reproductive will, and it proceeds, therefore, along the only neutral channel, namely that of *essential* Desire, the abstract Cause underlying both.

Thus an Urge within the abstract, instead of being in a right or left-handed path, upwards or downwards, (i.e. in polarity) must work cyclically, and this is another reason why the perfect circle, or O, is taken as the symbol of Deity, while the perfect circle superimposed upon the Tau or Cross of Evolution ☥ called the Ankh or Crux Ansata, is the symbol of the Androgyne. For the circle, which has no polarities manifest, represents inception and involution, while the cross, with its manifested polarities, represents conception and evolution.

Inception might be defined as an Urge generated within the Eternal Principle Itself, unbiased and uninfluenced by anything external or extraneous. That is to say, at this stage no thing exists, but at the dawn of Cosmic Day ' something ' proceeds from the Eternal Principle, namely, the Urge.

This Urge, when generated, has then to pass through an elemental aspect to a Bio-Urge, and it is the Bio-Urge, or the

Urge towards Life, which subsequently proclaims itself on the lowest octaves of elementary life as sentience, leading on to mental processes. There can be no sentience, as we know it, on the upper octaves, since we could not conceive an abstract aspect possessing concrete quality, nevertheless, the ertia within the Eternal Principle may be regarded in the light of abstract intellection, since this could exist without a mentality or any mental processes whatsoever. Thus we could say that within the abstract intellection of the Eternal Principle there is simply that which produces Urge, but for manifestation to ensue, this Urge must descend through the Bio-Urge to a lower plane wherein it will have to function through an instrument, namely, a mentality. This is the instrument which produces concrete thought, and it is owing to this that the Principle becomes anthropomorphicised by man.

As we have said, there is no polarity manifest either in inception or involution and therefore neither position nor negation are present on the highest plane. The cross of evolution, then, with its manifest polarities, can only come into manifestation below the level of the Prime Urge. For the Urge of the Eternal Principle is undefined, involutionary, inceptive, abstract and infinite, but the moment the cross representing the Bio-Urge is impacted therein, a deceptive point is reached which gives place to caption, and as a result conception is brought into manifestation.

Deception may be apprehended as the static point between any two processes in polarity, such as that between inception and conception, involution and evolution, and so on. Caption cannot be exactly defined. It comes from a Latin word meaning " I take," and is used as implying the condition set forth in the phrase " I take a breath before the Urge goes forth."

Thus while the abstract Urge on the highest plane is inceptive only, on the next level below its condition is changed, and concepted consciousness appears. In other words, directly impactation[1] takes place within the plane of the Eternal Principle, a descent from the Infinite abstract takes place wherein Its whole nature changes, and the inceptive awareness of the highest plane gives place to the conceptive consciousness of the Logos.

(1) Impactation = a concentration of inherent powers.

A transition such as this can be seen on the physical plane, where the sight, sound, or smell of its prey, is analagous to an inceptive awareness in the consciousness of animals, which eventually gives place to conceptive thought and action. The animal acts from instinct, which might be called a bodily intuition, but paradoxically, intuition might also be called the instinct of the upper levels. An inceptive awareness, however, once conceived, is transmuted again into an incept on the next level below, and this again is changed into a concept, until finally it is manifested on the lowest level in some physical function. (See Diagram A on page 26).

Thus the initial neuter incept, (and we must note that neuter does not mean Hermaphrodite) becomes inception plus conception on the level below, which is to say, in terms of the aphorism, " the One becomes Two," the two-in-one, the androgyne or bi-sexual.

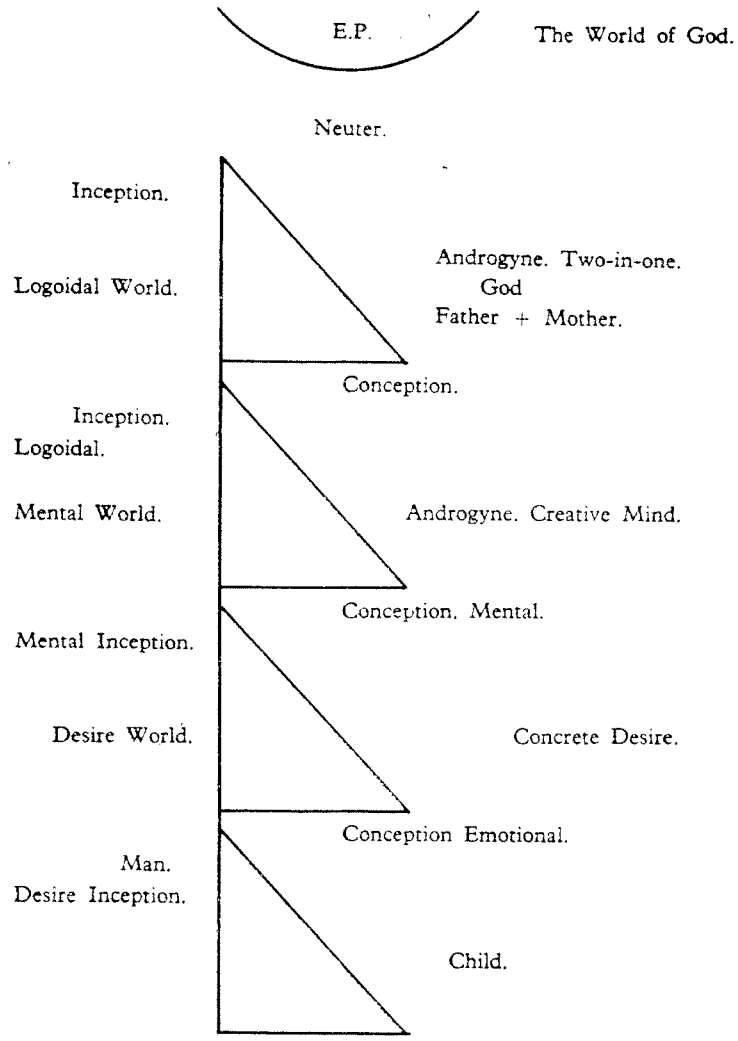
This is the true hermaphrodite, and the Cosmic Hermaphrodite represents the union of the pure volition of the Eternal Principle with the Will of the Logos, whereas the Prime Urge in Itself must be neuter and in terms of abstract *essential* Desire only. For if neither position nor negation are manifest though both are inherent, all within the Eternal Principle can be potential only, and consequently neuter.

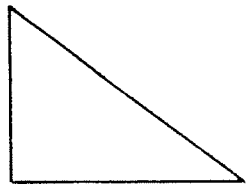
Now, if this neuter potential Urge manifests, it can either come into position only, or into position plus negation. If the former, it remains in a creative aspect as an incept, but if it goes on into negation, it passes to the Logoidal aspect on its way to conception, and, having been concepted, it becomes polarised, and inception and conception continue simultaneously.

This inception plus conception is the androgyne aspect, having creation and reproduction manifesting at the same time in the same vehicle, and this first aspect of creation plus reproduction is represented in the Logos.

Thus the principle of the Androgyne sets forth that the manifestation of any specific thing is equal to the manifestation of that thing and its opposite; and this same principle is shown in the 37th proposition of the 1st book of Euclid which states: that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides which contain the right-angle.

Diagram A





In the above figure

A. The father = The creative aspect alone.
B. The mother = The reproductive aspect.
C. The child = Father + Mother, potentially male or female, a neuter aspect, equal to, and yet a differentiation of, both

The aphorism then goes on to show that there is a division within the androgyne itself, and to demonstrate this the androgyne can be taken either as the Cosmic Androgyne, which is the Logos, or as theTerrestial Androgyne, which is the mortal mind. Whichever aspect is taken, all inception begins primarily within the Eternal Principle and descends through the Logos, wherein inception and conception both are manifest. But the moment conception comes into actual function, inception on the next level below is collateral with it, which is to say, every conception initiates a new beginning. It is the inceptive urge that brings creation down on to the lower level in the first place, and this initial inception on the highest planes, when concepted, produces an urge on the next level below, which is the mental level. Directly the urge is set up on the mental level, inception starts therein, and this when concepted, descends into the Desire world, whence conceptive desire leads to function on the physical level. On this level the positive and negative aspects require two instruments instead of one, but the first actual bi-furcation takes place on the mental level, for here you have position and negation functioning apart, even though still in the one instrument. On this level, position is taken by conscious mind, and negation by sub-conscious mind, and if the two were in perfect function together, the androgyne would again be manifest.

On the desire level there is also the two-in-one, or bi-lateralisation of the same instrument, but on the physical plane there are always the two separate creative and reproductive instruments. When the physical instruments were separated

into the two sexes, physical polarities were manifested and as a result a new phase of evolution began. The moment evolution begins, the androgyne ceases to be manifest, since evolution demands reproduction and an androgyne cannot perpetuate itself. For in the androgyne the power and capability of both creation and reproduction are equal, and there must be a further bi-furcation of the one into two so that inception representing stimulus can come into function to produce conception, representing reaction thereto, for the moment stimulus comes into *function,* reaction takes place.

Thus in the words of the aphorism, when two-in-one evolved from the Neuter, generation began, and this truth is also set forth in the book of Genesis where the involutionary aspect is shown by Adam prior to the appearance of Eve, while Adam plus Eve shows the generative aspect of evolution.

Now there are only three things which produce generation, namely, Urge, Bio-Urge, and collision, the latter being the means whereby the first two are united into one. Collision is cosmic, for on whatever plane you have two things in collision, something must be generated. Moreover, this cosmic generation must produce at least two things, never only one. As an instance, if you bring your hands into definite collision with a clap, you produce not only sound and sensation on the physical level, but also waves, vibration, rhythm, cycles and like manifestations, all of which belong to cosmic spheres.

With regard to vibration, Urge can itself only be thought of as a vibration leading towards reproduction, but there could never be an *exact* reproduction of an abstract urge, since it is impossible exactly to reproduce an abstraction, for reproduction demands conception and concretion.

Within the plane of the Eternal Principle there can be no reproduction, because there can be no conception or concretion, and in this way humanity differs from its Creator in that the Infinite Almighty cannot reproduce its own kind, an Infinite One.

At the moment of the inception of the Urge within the plane of the Eternal Principle, the first aspect of the Eternal Principle called the Bio-Urge, which is the Logos, is not in existence; but once this aspect is manifest, then the Eternal Principle and the Logos function in collusion for a definite

purpose, and in this collusion the necessary collision may be said to have occurred. Polarities then come into manifestation, and incept—which is Urge, and concept—which is Bio-Urge, come into function together, and generation begins.

The Eternal Principle and the Logos function in collusion to generate humanity, not physical people only, two-sexed, but mentalities, two-sided. Mind leads on to the production of the body, and bodies and minds are themselves in polarity, since body is concrete and reproductive, whereas mind is abstract and creative. On these lower levels, however, all forces have to be received before they can be conceived, and this reception belongs both to Urge and Bio-Urge since the lower level must receive them both, before it can take them in and generate therefrom. For if there were no reception of the Urge and Bio-Urge, there could be no generation, and thus the inceptions and conceptions of the upper levels have to be received by the instruments of the lower levels, until, on the physical level, these functions are delegated to two different vehicles, one of which is inceptive and receptive, and the other conceptive and receptive.

The Desire level, which lies between the physical and the mental, is under the control of the mental, and if an inception is received from the mental level, conception is in terms of the desire, since every inception has to be handed on to a lower level to be fulfilled. In every case, before inception can be brought into tangibility, it must be conceived in some *form* or another, since the incept only constitiutes the Urge and this has to be changed into a definite concept before manifestation can ensue. As we have said, the Urge in itself is in terms of *essential* Desire, which is far above and beyond the ordinary desire of the desire level of the personality, for personal desire is always definite, whereas Urge is the abstract inception which brings about definite desire.

When realisation of the object of the Urge takes place, it is necessary to choose the instrument through which this inception is to be brought into conception, and thus the moment realisation occurs, perception occurs also.

As an example, the abstract inception on the mental plane when completely conceived leads on to the true imagination, and the manifestations of the imagination are truly conceived

perceptions which, biassed by some art or other, directs the choice of the instrument and leads to some definite and particular manifestation on the concrete level.

Thus again, when the two-in-one (percept and concept) proceed from the Neuter (incept), generation begins.

APHORISM IV.

" The One becomes many,
The Unity becomes diversity,
The Identical becomes variety.
Yet the many remains the One,
Diversity remains Unity,
Variety remains Identical."

This is the doctrine of Polarities, and is the only aphorism which is a paradox, since in this aphorism position is negatived by negation.

For the Eternal Principle is an abstract One, a Unity which is indivisable and whole, and yet its manifestation is a diversity and a variety; nevertheless, the Manifestator together with its manifestations are still a Unity. The Eternal Principle, therefore, is not only one homogeneous Unity but one heterogeneous Unity.

Now the uniqueness of the Eternal Principle lies in its Unity, in its position prior to all negation, and since position alone implies creative *potentiality* only, we say that the Eternal Principle manifests along lines of inception and not along lines of conception, since conception implies negation, which is the reproductive potentiality. Conception can only take place along lines of concretion, and consequently, the moment conception takes place, the abstraction becomes non-apparent; nevertheless, it cannot be said that there is a part and a whole, when part and whole are one and the same.

As an example we might take a drop of water on a plate, for this could be shaken apart into innumerable drops without it being possible to state which was the original drop from which the rest parted, while, if shaken together again, it would be impossible to distinguish any of them from the others, yet we know they are still there.

In Aphorism III we saw that all evolution is pursuant on a perception and a conception, and that there can be no evolution along creative lines alone prior to a reproductive aspect being manifest. At the same time, since evolution demands the reproduction of an original creation, no evolution can start until the creative inception has completed its original task of stimulation.

The moment conception ensues, evolution starts, and thus, in terms of the Unity descending into manifestation, all periods from the zenith onwards are along negational and reproductive lines, reaching the nadir on the lowest level. In terms of the manifested diversity, this period is entirely inceptive, and the whole passage from zenith to nadir is involutionary and creative. At the nadiric point, when separation of sex begins, man is proclaimed as a diversity, and as a diversity his evolution does not begin until he has passed this nadir, but as a creation and a unity with all creation, he has been evolving from the first creative moment. In all manifestations there is a nadiric point whereon involution ceases and evolution begins, but taking all the various levels of manifestation passed through from zenith to nadir, the involutionary and evolutionary processes proceed side by side, inception on one level becoming conception on the next below, as shown in Aphorism III.

Inception in this philosophy implies impactation, a " packing in to fill," which we have described as a concentration of inherent powers, whereas conception implies the thing held and the vehicle also which holds it. For example, in the production of a seed in a tree, the energy is incepted but the seed as a whole (vehicle, qualities, properties and attributes) is concepted. As another instance, we could take the quality " good," for this remains entirely an abstract inception unless it is brought into conception as, say, " a good man " or " a good dog." In the same way, religion is also an inception, for no-one knows what religion really is by conception, since the personal conception of it is always surrounded by complexes. In psychology a complex is the germination of a root idea, whereas a concept is a birth of new ideas around an incepted root idea. The true ideas appertaining to religion are not capable of being perceived by man in their reality, but they pour into the mind and then the mind concepts them in terms of its own mental bias, acquired

by heredity, education, imitation and observation.

Concepts, as we have said, are always in terms of a reproduction, but the energy or urge of the Eternal Principle is an inception only, for it simply proclaims the Bio-Urge, whereupon the creative process is initiated. The power of carrying on that creative process is not a power of the Eternal Principle itself, since, not being both in position and negation, reproduction is not possible, and this being so, the task has to be delegated to a differentiated energy, which is then incepted within the Eternal Principle itself. Nevertheless, the moment this differentiated energy *is* incepted, the manifestation of this inception is not without Itself but within Itself, and the Bio-Urge also is within Itself, and the " seed with Itself " is the Bio-Urge.

Thus the Urge within the Eternal Principle involves within Itself, causing such impactation to take place as will proclaim the Bio-Urge, whereupon the Urge proceeds to collusion with the Bio-Urge, and conception ensues. The Bio-Urge is also in terms of pure volition and this is the attribute of the highest level. Since it could not ascend above what is already the highest, it must, when it is proclaimed, descend and become further impacted until it reaches a conceptive manifestation of the Logoidal aspect. For the Logos, involving this Urge within its own nature, directs it along the diverse paths through which the Bio-Urge shall be manifested, and, as we showed above, once an urge is impacted into a definite conception, it is impossible to know it as it really is in its absolute nature. Consequently, once the Logos has acted upon the Bio-Urge and directed it into diverse paths, the One can only be seen through the many. Thus the Unity becomes diversity, since the moment definition takes place we cannot define Unity. Nevertheless, this aspect of diversity is a factor of the creation only and in no wise belongs to the Eternal Principle Itself, for if it did, the Eternal Principle would not be infinite but definite, which is a contradiction in terms. From the Eternal Principle to the positive aspect of the Logos, the Bio-Urge is undefined, though energy and force must be postulated as moving within that region towards definition, but if conception and manifestation are to arise, definition and diversity will be necessary, because there must always be one thing by which to define another.

The Identical thus becomes variety, but, at the same time, the Eternal Principle Itself proceeds towards manifestation as the One only, along the lines of abstract essential Desire, which is mirrored in the Logos as volition. Volition also proceeds solely in terms of creation and is apart from any conception of a negative aspect, or reproduction, and thus the creation at this stage must still be undefined. For the Logos, and the first manifestation of the Eternal Principle are one and the same, that is, a unity underlying all diversities, and the Logos does not become differentiated within the Eternal Principle until function is desired. Function cannot take place until rhythm and polarity are both present and to this end the original Creative Energy differentiated within Itself the Logos aspect, as a channel through which function can ensue. For function must precede reproduction, and a collision between two forces, must precede function.

Now the manifestation of all function presupposes some aspect of mind behind it, but if the Eternal Principle is infinite, abstract and absolute, then we cannot conceive It as possessing any instrument of function such as we see in the human mentality. Nevertheless, we can conceive It as possessing a species of pure abstract intellection which could be defined as a state of superconsciousness akin to unconscious dreamless sleep. If then to this abstract superconsciousness we add the consciousness of Logos, the World Soul is born.

Thus the World Soul represents the transmutation of the power to create (the volition or first manifestation of the Eternal Principle) into the Will to reproduce of the Logos, and these two together produce manifestation. The World Soul becomes the spirit urge within the mind, producing therein an abstract intuition of a Creator, and we must hold that all created things are possessed in this intuition, since all are, pro rata, a part of the World Soul. It is the same force that enlivens us and produces our very existence, and without it we should be ' in being ' only; that is to say, not a differentiated unit within the World Soul but a whole with the World Soul, as explained in the simile of the drops of water on the plate. Each unit has a similar power or force within it, but manifesting at a different rate of vibration, and this power it what we call consciousness. It manifests in all creation, not as different consciousness, but as different degrees

of the one consciousness. Moreover, these varying degrees of awareness, which is the World Soul within all things, equal the sum of the conscious, sub-conscious and super-conscious aspects of mind, and these acting in unison produce the individual soul, which soul provides the pabulum of human spirit.

Thus each human spirit is but a differentiated unit of the World Soul, which itself might be called an idea held within the All-consciousness of the Eternal Principle, the Spiritual Essence behind all manifestations; but although these different aspects within the All-Mind of the Eternal Principle apparently function differently, they are, in reality, identical, since their fundamental function is the same, and it is simply we who do not comprehend the variety of their manifestations. Metaphysically, aspect corresponds to function, for where two things are aspects of one unity, they are said to be functions of the one thing. The function of the Logos is as a mirror of the Eternal Principle, and since all reflection must be in polarity, when the inception of the Eternal Principle is mirrored in the Logos, it must immediately be reflected as its opposite, conception. Nevertheless, both the inception and the conception are but different aspects of the one Unity.

The Logos has been called " The Reflected Glory," but the Logos must then Itself reflect in tripartite aspect, tripartite, since it mirrors not only the abstract Urge, but also the Urge in polarity as a two-fold aspect, and this tripartite aspect mirroring the Logos is technically called in this philosophy " The Lords of Form, Flame and Mind."

This triune aspect of the Eternal Principle must then proceed into function, and this they do by three definite processes, namely: —

1. The creation by impactation of a nebulous etheric supersensuous mould, the function of the Lord of Form.
2. The energising of the same throughout its impactation, the function of the Lord of Flame.
3. The endowment of the energised form with power to act itself on its own behalf, that is, with intelligence, the function of the Lord of Mind.

The actual point of focus of the subjective force must always be the Lord of Flame, since this is the energiser, reflecting the

primal aspect of the Eternal Principle Itself, in creative aspect. The Lord of Form reflects the Logoidal aspect, the conceptive creation plus reproduction, and the Lord of Mind shows forth the tripartite aspect itself, which results in the three-fold aspect of the mind.

Thus on the descent from Logos, the One homogeneous whole becomes a heterogeneous diversity; or, in other words, It moves from an undefined unmanifest One to an ordered and manifested multiplicity. As we said, the moment definition takes place, the Unity cannot be Itself defined. Therefore the Unity has now become diversity and the Identical variety, nevertheless, the Urge of the One is still the essential of each and every manifestation, so that in truth, though the manifestations are a variety and diversity, yet the many remain the One, variety remains Identical, and diversity remains a Unity.

APHORISM V.

" The One is the Flame of Life,
The Many are the sparks in the Flame,
The Fire, once kindled, kindles everything within its sphere ;
The Fire is in everything and everywhere,
And there is nothing dark or cold within its sphere."

The fifth aphorism sets forth the doctrine of orthogenetic heliocentricity, the word " heliocentricity " meaning " from the centre of the sun."

The fourth and fifth aphorisms should be taken correlatively with the sixth and seventh. For the fourth deals with the aspect of life as a diversity of the Unity, and the fifth with the orthogenesis, or coming into existence, of things; while the sixth sets forth the diversity of consciousness within the One and the seventh postulates the laws whereby all things are manifest, and the principles by which they again return to Unity.

In this cosmos, orthogenesis is collusive, implying a collision between two forces, the initial manifestation, as shown in the last aphorism, being due to a collision between a prime Urge on the highest level and a secondary Urge on the level immediately below, which secondary Urge is a reaction to the prime Urge and a manifestation of the Bio-urge. Thus the Bio-urge, being a reaction, manifests in negative aspect to the prime Urge, and at the moment when the unmanifest becomes manifest, these two together form the upper and lower spheres of the highest plane, the Urge in position and the Bio-Urge in negation.

As we have said, the initial Urge is entirely undefined, Urge in itself implying simply a creative stimulus towards manifestation; but the Bio-urge is a definite purposive stimulus towards life, giving a result within terms of a reaction on the mental level.

Now the trinitarian factors of the mental level are:—

1. Cognition, which is a knowing.
2. Sensation, which is a feeling.
3. Conation, which is a striving, and these three reflect respectively the aspect of the Urge, the Bio-urge and the Androgyne, the two-in-one.

For the Bio-urge, having been proclaimed, descends towards the mental level along lines of cognition and inception, knowing but not knowing *what* it wants, but the moment that it meets the urge on its own level, it turns to a conative kineticism and becomes conceptive. In other words, the Urge of the Eternal Principle, the static, absolute and immutable aspect of eternal Being comes into collusion with Itself in secondary aspect, which is the Logos, and this leads to a secondary urge on the level immediately below as a reaction to the prime, and at this point the Bio-urge becomes kinetic and moves from a reactive aspect only to a creative and reproductive one.

Polarities appear at this point of conation, for on the highest level there can be self-aspectation of the One only and no true polarity.

Now these static energies could only change to kinetic forces in order to fulfil a necessity in terms of law; that is, because of some definite requirement within the Urge corresponding to a vacuum, and since no manifestation is possible on the highest level, the Urge must descend to a lower level for manifestation to ensue. We could say that the abstract cognition or All-knowledge of the highest level, itself provides the necessity towards manifestation, and striving after its fulfilment, that is, conation, brings it down to the levels below, the point between the two being sensative, since the conative level is always pursuant upon sensation, whether intuitive or instinctive. As an example, knowledge of the Almighty Infinite One can only be cognitive, an undefined knowing, and it is not until it is connected by desire with a wish to act in accordance with His Law, that conation, or the striving aspect, is produced. At the same time, we cannot conceive either the Eternal Principle or the Logos manifesting attributes of objective mind as we know it, such as desire and concrete thought. We can only conceive them as manifesting a species of super-consciousness, akin to volition, such as the free function of pure intellection. Moreover, if the prime

Urge does not become defined until the lower spiritual level, then we can only attempt to understand it in a polarity aspect to this defined lower level—that is, as an undefined Urge in terms of necessity which is apprehended as a conation or a definite striving towards—what ? For the only function of the Urge as far as manifestation is concerned is to proclaim the Bio-urge, which is Itself in negative aspect, whereupon collusion can take place between the two. It is at the moment of the collusion between the two Urges, that the Flame is re-kindled. It is the heat generated by the opposition between the Urge and the Bio-urge which gives us the heliocentric concentricity which is the sun of the metaphysical world, called in this philosophy the Sun behind the Sun.

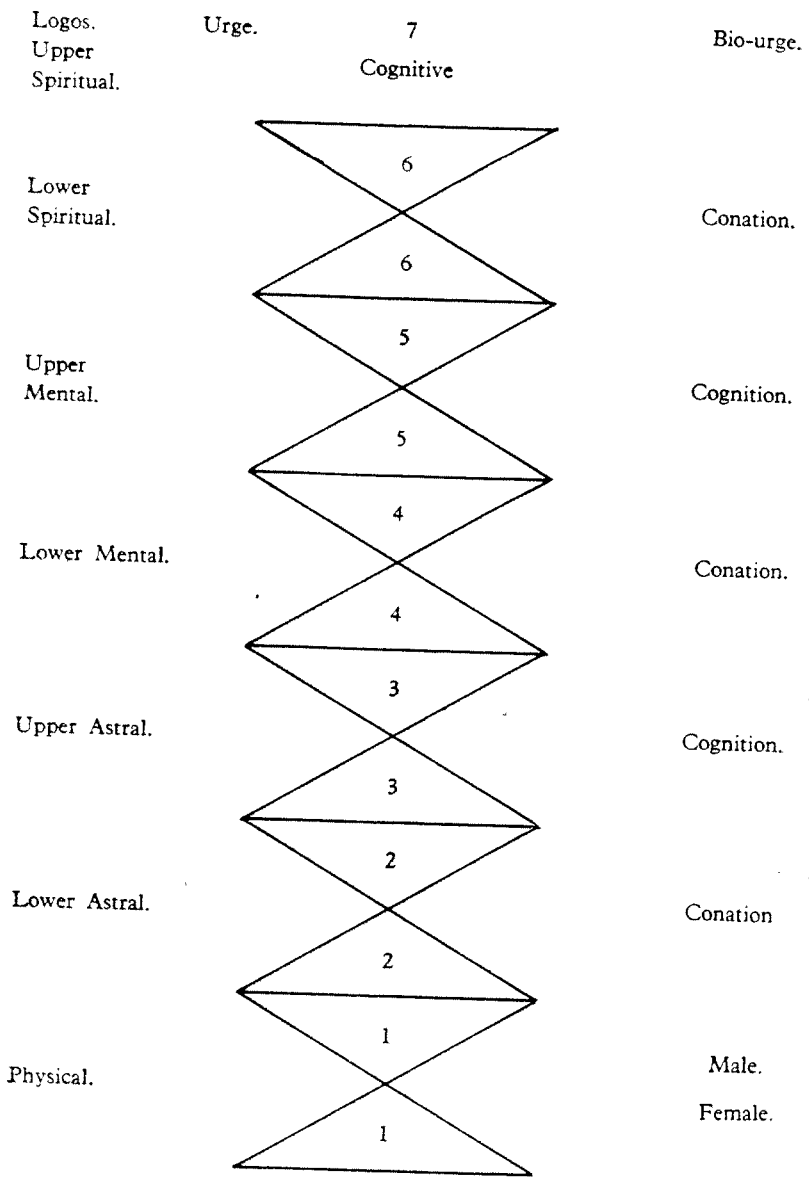
It is a fundamental law of physics that two opposing forces cannot meet at a static point without generation occurring, and the Flame becomes the vivifier of the mind, all mind, as we know it, being generated from this starting point.

As we have shown, the Flame manifests as cognition on the upper level and as conation on the one next below, and these two functions continue through all the planes of manifestation, the negation of one level leading to position on the next. That is, the undefined cognition of the spiritual plane becomes the conation of the one below it, called the lower spiritual, while the conation of the lower spiritual region, becomes the cognition of the upper mental, where substance meets matter, sometimes called materia remota, for the first time. This first link with matter makes it possible for beings in a physical body to function in the consciousness of the upper mental plane. On this level the instrument of mind begins to function in terms of the Urge, but although all mind function is caused by the Flame and is in terms of want, on the upper mental plane this want is still cognitive only, and it does not become conative until the lower mental plane is reached, whereon the Urge manifests as a definite mental conception producing a conscious striving, and leading to the level of conscious desire.

Prior to conscious desire there is volition only, which is the will of the pure reason inherent in all consciousness apart from any reasoning function; but the level of desire is definitely cognitive and produces a conation towards the physical plane. This desire aspect is a definite part of the physical plane trinity, and

Diagram B

ETERNAL PRINCIPLE



the moment you touch the physical plane, inception of mind ceases and conception and evolution start.

Intuition and instinct both come into conscious function on the upper level of the Desire plane itself, but whereas instinct is translated through the senses and functions on the physical plane towards the evolution of the physical unit, Intuition, which is the result of true impulse, gives a focus on the volitionary plane, without the intervention of the reasoning faculties, and is in terms of the evolution of the spark within the Flame.

Manifestations on the lower desire level are conative towards the physical plane, but on the upper desire level they are abstract and cognitive. For an abstract manifestation could not be in terms of the senses, whereas a concrete manifestation which is the result of conative desire, is in terms of all the senses.

When the Flame finally comes into function on the physical plane, Urge and Bio-urge are seen as the positive and negative, or male and female, factors, functioning in separate vehicles, with the reproduction itself as neuter, that is, as potentially either male or female.

We see now, that we have arrived at seven planes whereon the Flame of Life is in function, namely: —

The seventh or Upper Spiritual Plane.
The sixth or Lower Spiritual Plane.
The fifth or Upper Mental Plane.
The fourth or Lower Mental Plane.
The third or Upper Desire Plane.
The second or Lower Desire Plane.
The First or Physical Plane

It is the same force on every plane, but it is translated into terms of the various levels through which it passes; for no manifestation can take place in the World of God, since the divine plane is the plane of the unmanifest and absolute, and all manifestations therefore must be produced through the heliocentric medium which is the Flame of Life, the Sun behind the sun. Thus the Flame of Life is seen as interpenetrating and enlivening every level from the highest to the lowest and providing the energetics of each and every manifestation, from the most concrete to the most spiritual.

This is the Flame that never dies.

APHORISM VI.

" As Life is the essence of Spirit,
So consciousness is the essence of Life.
Spirit is one, yet it manifests in many forms of Life.
Life is one, yet it manifests in many forms of Consciousness.
All Consciousness manifests on seven planes.

This aphorism deals with consciousness and its manifestation on the seven planes in the seven stages or states of consciousness, which in this philosophy are called the Mineral, Vegetable, Animal, Human, Angel, Archangel (or Demi-God), and God stages of consciousness. Each plane is divided into seven stages and each seven into another seven again, until the sub-divisions run into millions, all to the power of seven; so that while there is but the one factor, consciousness, there are millions of stages and varieties of consciousness, even in the lowliest kingdoms.

Now consciousness implies awareness, and we hold that not only does this awareness manifest on every plane of manifestation, but that it manifests always in two forms (i) the positive and stimulative and (ii) the negative and reproductive, and that it is ceaselessly involving and evolving in terms of creative energy and reproductive force.

These two are polarities, but since within the octave of the Eternal Principle there could be no polarities manifest, on this highest seventh plane we postulate simply one creative energy, proceeding ever towards manifestation in terms of creation only. But all Spirit must contain the attribute of life and, although it need not necessarily be in function as life, it must contain the power to live, which is attributive of consciousness. We would say, consequently, that prior to manifestation, there is energy only, the All-consciousness, but the moment energy is manifest and polarity is proclaimed, this is directed in a path by force,

and as a result reactive ability, proclaiming an evolving consciousness, appears.

Both involution and evolution then become a matter of differing degrees of consciousness, functioning through various forms, and the higher the state of consciousness, the less will be the concretion of the form it functions through. For if consciousness is one spiritual energy working in positive and negative aspect, negation of the spiritual energy will transmute it into the concretive force, and vice versa, spiritual energy in positive aspect will lessen the concretion of the form accordingly.

No one can say what energy really is. On the physical plane it might be described as that peculiar " something " which holds things together and makes them manifest. We could say, for instance, an engine is held together by Energy which acts on the particles making up the whole, while Force, let loose by the mind of man, moves the engine along. But mind is itself an energy and it is energy that makes a thought manifest as force, so that it seems that energy can be commuted to its polarity, while force cannot. Energy can be manifest to us as a state of consciousness, but its mode of operation remains unmanifest. The great difference between Energy and Force lies in the fact that Energy is an abstract quality whereas Force is a definite manifestation, and we hold that the conjoint action of Energy and Force was the function of the first " moment "[1] In the physical world energy manifests as cohesion of particles and though this is due to atomic affinity and capillary attraction, neither of these two can be called the cohesive energy itself. They are forces consequent on states of consciousness, which consciousness is itself only manifest through energy. The whole cohesive element within this plane, therefore, is a state of consciousness manifest through energy, and on every plane we postulate this awareness of energy, operating on every level of the seven stages and producing consciousness in all kingdoms. Consciousness itself, therefore, is the same in *essence* on the higher octaves as on all the octaves below, the difference lying solely in degree.

Consciousness may be operating from without to within, in which case it will not be recognisable to us, or from within to without, in which case it will be recognisable as behaviour, but

(1) In this philosophy a ' moment ' = that convergent point in space and duration wherein opposed or parallel forces meet for the genesis of function.

in all kingdoms both states will be present, in terms of the positive and negative aspect of the whole.

There are states which may at times appear to be subliminal while some may appear transcendental, but all are in reality but various states of awareness. For instance, in conscious consciousness we can affirm definitely that " that is that," whereas in dream consciousness we can only say " that appears to be that," since dreams, being generally in terms of symbology, may be totally different to their appearance.

At birth you pass from a state of dream consciousness into the consciousness of the objective world and, crossing that rubicon, you pass from the subjective to the objective world, recognizable to man. Nevertheless, consciousness was equally present in the subjective as it is in the objective state, it was simply not recognisable to an outside consciousness.

There are four types of objective consciousness manifest to us, namely:—

1. The mineral consciousness.
2. The vegetable consciousness.
3. The animal consciousness.
4. The human consciousness.

It is true that the position of some of these kingdoms sometimes becomes a seeming negation and then an apparent paradox is established, as for instance, in the mineral kingdom; but, as a matter of fact, in all these kingdoms behaviour is observable to us; that is to say, an observable effect can be brought into manifestation by a definite stimulus so that we can say that awareness, or consciousness, is present and observable, that is, positive.

Let us now examine these four kingdoms in turn and note the state of consciousness proclaimed in each.

1. The Mineral Kingdom

In this kingdom, as already stated, the energy manifests as cohesion of particles functioning through atomic infinity, and this is an observable effect manifest to us. Consequently, although some particular concretion of particles such as a chair or a table may manifest a consciousness of a negative type as a whole, yet since the particles, molecules and atoms of which it is composed all proclaim positive consciousness, the positive consciousness is

seen to be manifest in this kingdom, since particles, molecules, and atoms are themselves members of it.

This aspect of consciousness within the mineral kingdom is said to belong to the plane of the elements, elements being that peculiar property or quality of Nature which precedes the manifestation of the mineral kingdom as we know it. In the proportion of the greater ponderosity of present ordinary matter to that of radiant matter, so was the greater ponderosity of the elemental stage to that of the mineral stage, as we understand the term. Consciousness on this level manifests as the actions and reactions between the subtle elements of which all material forms are built up, and the ponderosity of all bodies varies according to the state of consciousness of its elements. For all bodies vary in ponderosity in direct proportion to the consciousness manifested by the awareness of the elements of the integral parts of that body.

In prime evolutions, before any form of conscious consciousness manifested itself in the whole, the consciousness of the whole was proclaimed only in the consciousness of the integer - cell, atom, molecule or electron of which it was composed, and there is, in reality, only the one type of consciousness in the elemental kingdom and that is the consciousness of the electron, its smallest unit. But besides the elemental level, it has also been found that the Mineral Kingdom as generally understood does possess types of positive consciousness, apart from that manifested by its constituent parts, and this is demonstrated in many forms, from the igneous and acqueous rocks up to the crystals.

For if consciousness is proclaimed by reaction to stimulus, every member of the Kingdom can proclaim this definite reaction. For example, steel has a distinct pulsic rhythm which can be registered by means of a pulseograph. Wrought iron, which is a fibroid formation, is tensile, and when strained one fibre will get behind another to give additional strength, (a distinct proof of instinctive consciousness), while cast iron, which is a crystalline formation with no flexibility, will not give under stress. Elasticity, which is itself a state of consciousness, appears all through this kingdom, and it is a well-known fact that all metals suffer from fatigue if used too constantly, and that a period of rest will restore them to their former tensility. Precious metals have been poisoned by drugs and then resuscitated by

the administration of an antidote, while iron which has fainted has been restored by sal volatile.

All these are instances of consciousness within this kingdom, but the highest state of all is proclaimed by the crystals, in their reproduction by fission, the crystal being the only member of the kingdom which does not proceed by accretion from without. In the case of the crystal, the mineral becomes aware from *within* of the necessity to form new crystals, and the result of its purpose is brought into existence by its function, as observable behaviour, when the crystal splits in two, forming a mother and a daughter crystal. Thus the crystal is acted upon by a species of urge from within in terms of necessity, which brings about definite function in the form of bio-urge, and causes it to reproduce. Thus in the highest evolution of the mineral kingdom, the cohesion manifesting the energy within the kingdom as a whole and acting in terms of the Life Preservation instinct only, is seen giving place to the instinct of reproduction. Nevertheless, the dominant type of consciousness within this kingdom may be said to manifest as cohesion of particles and this is present in all forms.

2. The Vegetable Kingdom.

From the mineral to the vegetable consciousness a distinct advance is proclaimed, even though the consciousness is still in a deep dream state. For whereas in the mineral kingdom the consciousness is analogous to a state of trance, the consciousness of the vegetable kingdom might be likened to a deep dream state. Nevertheless, all plant life is conscious, though it does not know that it is conscious; it possesses an unpurposive consciousness which is instinctive only, since the plant cannot itself cognise its purpose.

The best evidence of the consciousness of plants is seen in the property called adaptation. Scientists call this factor physiological adaptation and psychologists deem it psychological, but whatever it may be called, this capacity for adaption is the weapon by means of which all living organisms, or manifest life, fight against any destructive forces that they may encounter.

Awareness from within in this kingdom is found in the radicular consciousness, which corresponds in the plant to the brain of the animal kingdom. It gives to the plant an innate

sense of direction, which causes it to turn its root tips in any direction to find water. For this purpose an enormous distance is sometimes covered, as for instance, by a certain Euphorbia plant found in the desert, whose roots extended 47 feet into the earth, as compared with the average three or four usual to these plants. Professor Bose of India has made many experiments to demonstrate the consciousness of plants, notably among the sensitive plants, such as Mimosas and Acacias. These all proclaim a high state of plant consciousness, as do also the carniverous plants such as the Sundew and Venus' Fly Trap. Professor Bose has succeeded in testing the sap beat of sensitive plants and finds that they have a distinct pulsic rhythm, while quite recently he was able to discover that plants posessessed a definite centre corresponding to a heart. Moreover, while many plants follow the sun in its course or are conscious of the setting sun, sensitive plants appear to turn without this external stimulus.

In the Vegetable kingdom we divide the manifestation of consciousness into three classes, and these divisions also hold good for the kingdoms above it.

These classes are:—

1. That proclaimed by the Trophoses, or acts pertaining to nutrition.
2. That proclaimed by the Neuroses, or acts pertaining to the nervous system.
3. That proclaimed by the Psychoses, or acts pertaining to the thought processes.

It might be thought that no thought processes are possible in the vegetable kingdom, but habit, which is a well-marked factor of it, may be called a thought process not in terms of definite necessity, and habit is that peculiar process of consciousness which proclaims an operation of mind in the first instance.

There is a much greater diversity of consciousness in this kingdom than in the mineral kingdom, the advance in the consciousness being proclaimed chiefly by the high development of the reproductive instinct. This instinct and the Life-Preservation instinct are both in full function in the kingdom, but besides these two, the faint beginnings of the Herd instinct is also heralded, as for instance, in cases of Symbiosis, which is a herding together by members of two different species for the

purpose of mutual benefit. Symbiosis, however, must not be identified with parasitism, where the second plant actually feeds upon its host, and the benefit is not mutual. But the full development of the Herd instinct brings us really to:

3. The Animal Kingdom

In this kingdom the positive state of consciousness is *actually* made manifest to us for the first time, for animals proceed by instinct and faculty, a faculty being a process of mind brought into existence to fulfil a necessity. Moreover, with the development of the faculties, the imagination comes in to play, and this factor is of tremendous importance in evolution. The diversity of consciousness in this kingdom is too well-known to be described in full, suffice it to say that the animal kingdom, starting from an inorganic state of sentience only, has proceeded to a highly evolved state of conscious consciousness, working through a definite instrument, the brain, and showing the first beginnings of reason.

In the animal kingdom, the degree of development of the reason marks the highest state of consciousness, and in the highest division of the kingdom, that of the placentals, the order of evolution runs upwards from the whales, through cattle, conies, and pigs to dogs. The pig family (to which elephants and sea-lions belong), and the dog are the most highly evolved members of this kingdom, these last two species displaying the beginnings of reason far in advance of the other species, the main part of the animal kingdom functioning in terms of the three instincts only. Both animal and human consciousness is purposive consciousness, in terms of " I know what I know," but the difference between animals and humans is that whereas the animal knows that it knows, it is not cognisant of its knowledge, while the human, with his self-consciousness, knows and knows what he knows. Even before true self-consciousness springs into manifestation, there is an awareness of self as " I " as opposed to the awareness of self as " me." For example, a horse does not know that he is a horse, he merely realises himself as a separate body. That is to say, he knows as a nescient being but has no consciousness of any other kind of species save in terms of self-preservation, for which reason he only takes notice of animals that are inimical to him. In the higher animals the consciousness

is still directed outwards, whereas in the true human it is directed inwards, for it is necessary to occupy metaphysical space by what is called " introspection," before you can know that you are you, and that you are divine in essence.

In man, his innate religiosity proclaims the consciousness of awareness of a prime creator, for man feels instinctively the reverence and awe that he owes to the Creator, whereas a horse, or other comparatively highly conscious animal, though he may cognise that he has a creator, cognises that something greater than himself in man, who imposes his will upon him. The horse is not conscious of the nature of the stimuli to which he reacts but only of those reactions themselves and he is conscious of himself as a sentient being, without realising the cause of his feelings.

For the animal kingdom thinks only of *outside* things and their relations to itself, whereas man thinks of *himself* in terms of the three prime instincts, the life-preservation, the reproduction (the mirrored or reflective instinct) and the herd instinct. When man thinks of himself only, to the detriment of the herd, becoming himself both the subject and the object of his thoughts, then he is called egocentric and this entirely self-centred (introverted) consciousness, is opposed to the true human consciousness.

It is true that the plane of human consciousness in its early manifestations is closely linked with that of the animal consciousness and young children, as well as very primitive peoples, ally themselves with a state of animal consciousness; but as a matter of fact they do work just outside the Group Soul consciousness, such as governs the lower kingdoms, and prompts particular animals in particular herds to do the same things under the same circumstances. A high state of animal consciousness certainly seems to approximate with a low state of human consciousness, as for instance, in infancy the child does not individualise itself and often uses the third person instead of the first when speaking of itself, showing that it is still thinking collectively in terms of a group soul. But a higher psychology soon emerges from the primitive child psychology and this goes on developing in terms of evolution from within. For whereas the animals can only evolve by means of the things impressed upon them from without, and in any case cannot rise above the status of

evolution of their whole species, man has the power to shift his state of consciousness to heights above that of his fellows by evolving consciously from within, and this brings us definitely to the plane of the true human.

4. The Human Kingdom

On this plane a new phase of consciousness appears for the first time which differentiates it from the animal stage and from all preceding stages. For at this stage the unit can say " I am I," which is to say: " I am that I am." Man is able to identify himself with the thinker and become a self-conscious subject apart from the phenomena of the senses, for man does not learn that he is himself from any one of the physical senses, for these only teach him in terms of the instincts, he knows himself to *be*, in terms of intuition. Therefore, even though in the lowest form of human consciousness as proclaimed by mental activity, the mental processes seem little above that of the animal, the awareness of man's entity entirely differentiates the two planes, and it is just this, and not the actual degree of mental development, that marks out the human kingdom.

Human consciousness is fundamentally a trinity, the reflection of the plane of the higher Desire and the plane of the Virgin Spirit (where first we see this individualisation), onto the physical plane. Realisation of the true self is in reality the bringing down to the lower planes of consciousness a definite cognition of the higher planes, in terms of the lower—that is, the bringing down of the divine aspect into the human.

The evolution of all consciousness is an unfoldment, a passing upwards in spiralisation governed by the laws of rhythm and vibration. In the course of these rhythmic recurring cycles the human consciousness raises itself above the conscious consciousness of the animal kingdom to the self-consciousness of the human with its individualisation, but for this higher consciousness the human kingdom has to pay, and with the dawn of human consciousness comes a feeling of aloneness, aloofness and separation. For in his self-consciousness, raised above the group consciousness of the herd, man stands alone, and loneliness and an acute capacity for pain, is the price he pays for his evolved self-consciousness.

The animal does not possess the capacity for pain in at all

the same degree, and the higher the state of consciousness the greater becomes this capacity, the most intense sensitiveness belonging to the higher states of evolution only.

The whole trinity of consciousness in the human kingdom centres upon:—

1. The Will.
2. The Intellect.
3. The Desires.

Animals, therefore, lacking as they do the development of intellect, lack also the capacity for mental and emotional pain, except in rare cases, and even in the physical, pain is dulled, owing to the lowness of development of the animal nervous system compared to that of the human. This aloofness and aloneness we find even in the human psychology of the very young, for all children are more or less psychic, and when they first awaken to self consciousness they feel terribly alone. Nightly terrors can be explained by the relapse of the child into group consciousness during sleep, which produces a sense of intense loneliness upon waking. His rising focus of consciousness makes man still more conscious of aloneness on the mental plane and the loneliness of the advancing soul marks a definite stage in its evolution. This fact is shown in all religions—the loneliness of Jesus the Christ, of Moses, of Zarathrustra, and of many others, is insisted upon, and it is a charcteristic of all great initiates.

But Nature never takes anything away without correlatively giving something in compensation, and this acute pain is balanced by an equal capacity for acute joy, when union with the higher planes has been achieved, for it has been said, " those who are at one with the spirit are never alone." Nevertheless, both acute pain and acute joy can only be in terms of intellectual development, because it is only this development that enables man to harness his desires and experience the results of the power of will. To rise to our highest individual consciousness, therefore, we must rise out of our herd consciousness to higher states, for, just as in the sub-human kingdoms there are various stages of development, so also are there in the human. All these various stages of consciousness are technically called " planes," but a plane must never be thought of as a place, but as a state or condition of being.

The various conditions possible to the human we have classified as follows:—

1. Plane of Normal consciousness (Ratiocinative).
2. Astral Plane (Sleep and dream consciousness).
3. Psychic Plane.
4. Mental Plane.
5. Upper Mental Plane.
6. Spiritual Plane.
7. The World of God, comprehending in itself all planes.

But apart from these main states through which the human consciousness can develop, man in his present development is held to have passed through phases of consciousness analogous to those prevailing in the lower kingdoms, for we see these recapitulated today while the normal human consciousness is coming to its full development. For instance, prenatally and in the new born child a state of vegetable consciousness prevails, while previous to any prenatal individualisation the consciousness could be said to approximate the mineral aspect. In very early childhood there is a brief period akin to the animal consciousness and it is not until the grown person is arrived at, that the normal human consciousness comes to full development. Thus to arrive at man as we know him today, a mineral, vegetable, and animal aspect of consciousness has been gone through and this being so, and since we see that the consciousness of man is still evolving, we hold that there are still higher states of consciousness to be attained by man in a higher form of vehicle.

We have called the next stage beyond the present self-consciousness of the human, the Angel state of consciousness, and this will again be a dream state, in that function therein will be above the objective physical level. In this state the power of thought will not be centralised in the brain as it is now but the whole consciousness will function through a perceptive etheric vehicle which will be sensitive all over, though how far it may be conceptive we cannot say.

Super-consciousness cannot exist before the mental plane is reached, and therefore true super-consciousness will not come into manifestation until man reaches a still higher state which we call the Archangel state, in which state he will function in a mental sheath only. This will be a state of conscious self-con-

sciousness, while in the next stage beyond, called God consciousness, a state of all consciousness will prevail. Nevertheless, in spite of there being all these various states of consciousness, it must be held in mind that there is still but the one Consciousness as a whole, functioning as positive and negative awareness in terms of life, just as there is but the one quality, Life, though many and various lives are manifest.

In conclusion we might sum up the whole gamut of consciousness as follows:—

1.	Mineral State.	Deep trance Consciousness.	K n o w s not, and knows not that it knows not.
2.	Vegetable State.	Dream Consciousness.	Knows not, but is faintly conscious that it knows not.
3.	Animal State.	Conscious Consciousness.	Knows, but knows not that it knows.
4.	Human State.	Self-Consciousness.	Knows, and knows that it knows.
5.	Angel State.	Conscious dream Consciousness.	Knows, and knows that it knows not.
6.	Archangel State.	Conscious self-Consciousness.	Knows, and knows that it knows and knows what it knows.
7.	God.	All-consciousness.	KNOWS.

APHORISM VII.

" From the subliminal to the transcendental,
From that which is, to that which was,
And God requireth that which was."

" For the All is One and all are part,
And not apart as they seem to be.
And the blood of life has a single heart,
Beating through God, and clod, and thee."

In this Aphorism all manifestation is proclaimed as one manifestation within the manifestation of the One and it proclaims that no manifestation could itself manifest, had not some fundamental manifestation first been manifested. In other words, since we know ourselves to be here and now, we hold that we must owe our origin to some Creative Power which brought us into being; and if we are in manifestation and existence and being, then we hold that that which is now in being must either have come into existence at some definite moment of time or else it must have been in being for all time. That is to say, there must always have been a potential " something " even if it was not in manifestation and there never has been such a condition as absolute naught or not-ness.

This eternal potential " something " we have called the Eternal Parent or Eternal Principle and we have postulated It as the Prime Cause and Source of all manifestations. If then we say that we are children or manifestations of this Eternal Principle, we may well ask what it was that caused this Prime Cause to cause, that is, to come into function, since function is a factor of existence and does not appertain to pure being.

It has been argued that there is such a thing as spontaneous being and that a state of being can be brought into existence by the fundamental law of pressure, which can produce the mani-

festation of an element out of a non-element. This generation from pressure (spontaneous combustion) can occur in physics, a simple example being seen in the pressure of the hay in a stack which generates heat for, with excess of pressure, the stack will burst into flame, demonstrating the manifestation of an element out of a non-element. In terms of this we could say that the Cause to which we owe our existence could also be primarily an elemental aspect produced by pressure and this initial pressure, prior to any manifestation, we should call Necessity. For if we postulate a Prime Cause as One and Alone, all pressure must be within Itself since there is nothing without Itself which could cause function. Thus the Eternal Principle, owing to this pressure of necessity within Itself, has to produce, by the very law of which It is Itself the embodiment, and a manifestation had to come into existence.

This primal manifestation was called by the Gnostics " the Cosmic Egg," and from this prime source of existence the pressure of necessity causes or forces all subsequent manifestations to exist also. Our mortal existence is dependent on our own internal pressure due to what has been called ' radiant energy.' This is a pressure set up by the actual consciousness within the organism itself. From without there is enormous pressure upon us which is atmospheric, and were it not that the pressure from within is greater than that from without, we should collapse.

According to the Law of Correspondence, the presence of an energised humanity here below as an effect predicates an energised " something " above as the cause of such effect and this initial Cause is what we call " God." It has been said that the God of this world has been made by man in the image of man but the statement " man is made in the image of God " took the real man to be the mind and the God within all humanity was held to be a collective and universal mind aspect, the energiser of all particular minds. If then we postulate that we as individual minds are evolving, and we know that we are, then this Universal Mind behind all the manifestations of this world must evolve also and the whole of creation from the top to the bottom be in a fluidic state of everlasting change, which totality of change is our only aspect of duration. For duration can comprehend within itself the complete succession of change whilst itself remaining unaffected.

Evolution is held to be a stable law throughout the cosmos, universal in operation and, though differing in manifestation, obedient to the same fundamental laws and from this we postulate that from an examination of the lowest and simplest manifestation we can estimate something as to the nature of the highest and from truly understanding the moneron can attempt to understand the archangel, in accordance with the Hermetic axiom " from one, know all."

All creations, as essentially one with their Creator, who is Itself Law, must move in accordance with Law also, and we hold that this law manifests itself to us as seven cosmic laws or cosmic principles, without which the world of manifestation could not exist as a manifestation.

These seven principles are: —

1. The Principle of Correspondence.
2. The Principle of Law and Order.
3. The Principle of Vibration.
4. The Principle of Rhythm.
5. The Principle of Cyclicity.
6. The Principle of Polarity.
7. The Principle of Sex.

Beginning with the Principle of Correspondence, this law is embodied in the Hermetic axiom " As above, so below," which argues that the potentialities of manifestations on the upper levels must be the potentialities, if not the actualities in function, of the manifestations on the lower levels. That is to say, whatever exists in actuality in the material world, exists in ideality in the spiritual world, the spiritual world being the world of causes and the material world the world of effects. Nevertheless there is no actual identity between the spiritual world and the material world, for the material world is the reflection of the spiritual world and has no reality in the spiritual world save in terms of the law of correspondence. For the material world is in itself no real copy of the spiritual world, it is but the reflected correspondence and though, being a reflection of the spiritual world, it must be said to correspond with it, it does so in negative aspect only. For while it is true that whatever exists in the material world may be said to be in being in the spiritual world, the true creations of the spiritual world are in substantive (that is in mind) form only, so that it is only the substantive or mind

aspect of creation that has any true agreement and analogy with the spiritual world, the material concretion being but its shadow or reflection.

It is the substantive or mind aspect that provides the essential qualities, properties and attributes of all manifestations from the moneron upwards, and it is these that correspond to the attributes of spirit and are impacted within the manifestations as potentialities in terms of law.

This then brings us to the second cosmic law, namely: — The Principle of Law and Order.

This law asserts that everything occurs in obedience to some definite law and in some definite order and that throughout the Cosmos no manifestation can take place unless it is governed by some definite cosmic law which is itself in accordance with the seven cosmic laws.

In accordance with this law, all creations are built out of a law and into an order, and whether this law be called the Creative Fiat of an Eternal Parent or given any other nomenclature, out of that law all have become manifestations and different members of the order that law proclaims.

This law also postulates that every happening is a link in a chain of happenings and that there can be no original or uncaused happening. That is to say, there must be a continuity between precedent happenings and present and future happenings which will provide a definite relation between that which has gone before, that which is happening now, and that which will happen in the so-called future.

This might appear to be Fatalism but it is not so in reality, for Fatalism denies that preceding events have any relation to subsequent events and stands absolutely apart from any law of cause and effect. Fatalism asserts that there is one fixed cause, but that a variety of effects, which may or may not have an analogy with that cause, can spring from it and further would say that some fatal event was bound to occur no matter what the preceding events might have been. The natural outcome of the Law of Law and Order is Determinism, not Fatalism, for Determinism holds that the fatal event was determined by some or all of the events that preceded it. Moreover Determinism, while asserting that every event has antecedent causes, includes in those

causes the human Will. For while it is true that given a cause a certain effect is determined which cannot be set aside, Determinism holds that given a different cause a different effect will ensue. In this philosophy it is held that in the human Will we have a medium that can provide a different cause and thereby produce a different effect, so that the end is not arbitrarily fixed in time, place and order.

In terms of the axiom " As above, so below," we ourselves can regulate the causes set in motion and thus control subsequent events. But no matter what the cause produced, all function of causes must proceed in terms of order. For Law itself proclaims a Manifestator from which have proceeded manifestations and these manifestations must proceed in order along defined lines according to the volition of that Manifestator. That being so, there must always be a correspondence in terms of a law that cannot be broken, and of an order that cannot be deviated from, between the Manifestator and the manifestation, and the function of Law, Intelligence, governs all three.

With function we come to the third law, namely: —
The Principle of Vibration.

For if we postulate function, function when generated postulates momentum, or impulsive power, and momentum postulates vibration. Vibration may be defined as a motion backwards and forwards, either in regularly recurring intervals or as a syncopated movement in a defined or undefined path.

What then does vibration imply as a principle or, in other words, what is the principle of a " movement into "?

The principle underlying a " movement into " is the manifestation of the Law of Correspondence necessitated by the correspondence between a Manifestator and Its manifestation; for if there is a Manifestator then It must move into manifestation or It could not be proclaimed as such. The Manifestator is Itself the Law and we have called this Law within Itself the pressure of Necessity, which aspect of " necessity " causes It to manifest; but this " necessity " of the highest plane must be apprehended as the free function of the spiritual volition and it is this that provides the vibration or " movement into."

We say then that the Manifestator proceeds by vibration

in terms of law, and in such order as is essential to produce manifestations. This being so, vibration is seen as " ordered motion," which brings us to the fourth cosmic law: —
The Principle of Rhythm.

Rhythm is pendulation, or a regularly recurring motion in time-measured alternating sequence, and it proceeds by an alternating swing between two poles with a regular period of time between each beat or impulse in either direction. The difference between vibration and rhythm is that whereas vibration without rhythm is a continuous flow, rhythm implies an equal flow to and an equal flow back from some specific centre or starting point. But though all evolution may be seen as an equable progression of vibrations in rhythm, the vibrations, while moving to and fro in pendulated movement, proceed from a point which is itself kinetic and under the law of vibration. That is to say, the central point is itself continuously moving forward so that at each swing, whether forwards or backwards, the movement proceeds onwards as a whole.

From this we see that the universal presence of vibration and rhythm must lead on to the fifth cosmic law: —
The Principle of Cyclicity.

This law demonstrates that all cosmic rhythm manifests as a spiral which is itself continuously moving forwards, and points to the fact that in nature there is no real retrogression. All growth and decay are themselves a rhythmical sequence tending onwards and upwards, the extent of the upward trend being according to the power at the point of the impulse. All evolution, therefore, is seen as a cyclic progression of vibration in rhythm, and vibration, rhythm and cycles set forth the law of evolution or the change from unordered simplicity to ordered multiplicity.

We see then that rhythmic change necessitates two opposite extremes between which the requisite change or motions are manifested, and this brings us to the sixth cosmic law: —
The Principle of Polarity.

Polarity may be defined as the manifestation of opposite and contrasted sets of qualities, properties and powers, operating in opposite and contrasted directions. Polarity, strictly speaking, is concerned with the opposing qualities of one unity, and the

Law of Polarity postulates that to the qualities of every manifested thing there must be opposite qualities, though these are not necessarily manifest in the same thing. For no quality, property or attribute can be manifest without bringing into comprehension the opposite quality, property and attribute to define it.

Thus, the very existence of a creation which is a positive aspect of manifestation, implies the possibility of unity with its opposite, the absolute and abstract aspect, called Deity, which is not in manifestation; but, at the same time, these two aspects are not really true polarities, for if you postulate a Manifestor at one end of the scale and a multitude of manifestations at the other, the manifestations cannot be polarities of their Manifestator but must be held to be rather fractional aspects of the whole Unity, containing within themselves the two polarities. That is to say, man is himself a cosmic unity of which the man aspect is at the objective end and the God aspect at the subjective end, the two together being component parts of the same Unity and, together with the material and spiritual aspects of all other manifestations, making up the whole Cosmos.

For manifestation to be possible on any plane, the opposites or two polarities, creation and reproduction, must be present, and it is the coalescing of these two which produces generation. All generation is produced by the conjugation of polarities brought into equipoise, and thus polarity must be present from the first moment of manifestation.

Now these opposites can either be present as a potentiality or else manifested as an actuality in function, and the functional actuality of polarity is Sex, which brings us to the seventh cosmic law:—

The Principle of Sex.

Sex may be defined as creative energy on any plane, and sex must not be identified with polarity since it can remain static at either pole whereas polarity cannot. All creation is generation and all generation proceeds from sex activity between two poles, creative and reproductive, positive and negative, male and female, these two principles being manifest on all planes from the spiritual to the physical.

Sex may be called the motive power behind all the activities

of the Cosmos for in all Nature we find a stimulating and fertilising activity which acts upon a generative force, the latter reacting to the former. The stimulative creative energy we call the male force and the reactive reproductive energy the female force and without the conjugation of these two poles no manifestation can occur. At the same time, sex as we know it, that is, as a duality in opposition, cannot be said to exist as a reality, for in the metaphysical world both polarity and sex as dualities are merely apparencies. That is to say, we only cognise and recognise them as such in this existence but when we can pass to a higher state of consciousness we can utilise the two polarity aspects as one unity. For the tendency of all sex is towards the manifestation of the androgyne, the two-in-one, and the tendency of all polarities is to be resolved in one unity.

Beyond the dimensions of this world with its length, breadth and thickness manifesting polarity, there is another dimension which we can cognise but not recognise, wherein things are not opposite and in polarity but seen as one unity. As a simple analogy, if you look at a cube from a height you get only the two dimensions of a plane surface. In the same way, a gain in dimensional consciousness postulates the loss of a dimension on the concrete plane. Nevertheless, though a factor in evolution may be destroyed when it has served its purpose, the tendency of evolution is never towards destruction for, strictly speaking, such is impossible. It leads towards a variation through reconstruction, producing a new combination and synthesis of perceptible elements until the whole is reduced again to unity.

For all these laws show the Unity manifesting through the variation and every manifested thing to be a thing must proclaim them all; that is to say, it must correspond with other things and with the whole; it must have been built out of a law into an order and must by vibration proclaim consciousness, manifesting in rhythmic cyclicity. Furthermore, it must, by cognisable and recognisable functioning, manifest the presence of polarity and sex.

In the course of evolution all these laws are worked back to their source; for, as we have shown, as evolution proceeds, Sex can be cognised as a polarity aspect only, and polarity shown as a cyclic movement between two poles in terms of rhythm, causing

all retrogression to be seen merely as an apparency. Rhythm itself is then cognised as a vibration in law and order, which law and order is but the manifestation of a correspondence between the manifestation and the Manifestator whence all has emanated.

We have already postulated the initial aspect of vibration as the creative volition of the Manifestator Itself towards manifestation and concretion; if, therefore, this remains in and through all manifestations, the return to abstraction from concretion will be due to the same aspect, in terms of the Law of Correspondence; that is, to the creative Will within the manifestation, which is the reflection of the divine volition. For if we owe our origin to a creative power, we must ourselves be possessed of that power also, potentially if not actually, and we do know that we *are* possessed of an instinct that demands our continued evolution from the lowest degree of consciousness to the highest condition attainable.

This instinct within us is in reality the functioning of the inherent desire to return to, or to gravitate towards, our Prime Creator, or Prime Cause, and though ordinary psychology for a long time took sex as the prime instinct of the universe, this philosophy maintains that the prime instinct is really this instinct to evolve, which may be called Religiosity. For religio means to bind back and religiosity implies the innate knowledge of a Creator and of the bond between the Creator and the creation. This instinct of religiosity is always the mother aspect, reproductive, generative and regenerative, just as, in the home, it is the mother rather than the father who binds the home together. Always within the human being this religiosity is latent, producing a tendency to lean upon a transcendental concept based on an intuition that there is something greater than the self. To this concept men are especially drawn in times of stress and this gravitational aspect is not unnatural since it comprehends within itself the argument that no effect can be wholly separated from its parent effect and that all effects will gravitate towards their original cause.

Gravitation is the law that shows the attraction of a smaller body to a greater of its own nature irrespective of direction and this aspect in man has been called the Principle of the Gravitational Christ. It demonstrates the tendency within all to get

back to their original source through the development of the consciousness within. This secret " getting back " has been mystically expressed as " to hide themselves " as in the phrase " let me hide myself in Thee."

All evolution shows this continuous striving on the part of the lesser body to be great enough to be incorporated into the greater, and thus this gravitational principle provides the highest possible concept for each succeeding evolution to strive for. In man this principle is individualised in each and every unit but it functions throughout all kingdoms of nature and manifests as a striving within that kingdom to make itself fit to be incorporated into the one next above it. This is brought about by continuous adaptation of the species producing increasing flexibility, and just as the highest animal consciousness survives because of its continual adaptation by which it subconsciously strives to become fit to be incorporated into the human consciousness so the highest human is striving towards incorporation into the consciousness of the angel-consciousness.

The Principle of the Gravitational Christ is that aspect within all consciousnesses which draws them upward to a higher plane and as when we gain the complete human consciousness we incorporate therein the conscious consciousness of the animal and of all preceding states of consciousness, so when we become conscious on the plane of the angel and archangel we incorporate therein all the lower states we have previously passed through. But it is not the incorporation of the physical or material attainments of man that goes out towards the gravitational Christ but the incorporation of the *self*-consciousness within the physical. The whole idea of the Christ Principle is that of the Reason of the God within which is the manifestation of the Eternal Principle, and this is manifested in man in terms of the true spiritual intellect.

In every period of evolution there has been a manifestation of the Christ Principle through an exemplar, for though there could be but the one Christ Principle only, It could never be individualised into one person for all time. It can be personified in successive evolutions, and always will be so personified, by the greatest Initiate of that particular evolution, and the personification of the entitial Christ must always be in terms of a corporate evolution. Which is to say, metaphysically, God must

become man. Spirit must materialise because the world can only be reached through the agency of the highest intellect and this aspect in man is still concrete to a great degree. For the Entity Itself is wholly abstract and beyond us and we cannot comprehend it in Itself and for this reason It is always manifested in the aspect best suited to the comprehension of the time. That is to say, the Exemplar of the Christos is always in accordance with the evolutionary period to which He comes. For instance, if a personification of the Christ came to this earth at the present time, He would probably come as the synthesiser between science and religion. But the fact of the Christos being manifested through succeeding exemplars does not negate the fact that Jesus of Nazareth was in His time the greatest manifestation of the Christ that the world has yet known.

All such manifestations come to teach the ethics of the Christ within as the factor drawing all men towards that eternal Principle. When Jesus of Nazareth said " I am the way " he showed forth the teaching of the one Christ as gravitational in all men. But the Christ Principle is Itself abstract and therefore can only draw that which is abstract within us. This being so, it is only through the sacrifice of the personal Will that man can become consciously susceptible to the attraction of the Gravitational Christ and this aspect was also shown by Jesus in the words " I, if I be lifted up, will draw (out of their persons) all men unto me."

The consciousness of the Archangel will be a conscious consciousness of this abstract factor within and of what it stands for and it is this very factor, called the Pure Reason, which constitutes the Gravitational Christ within all men.

The God consciousness is the consciousness of transcendant abstractions entirely above and beyond finite man, but the Christ consciousness is the consciousness of all planes of the universe as but one plane and of the whole universe itself as but a manifestation of the one great Manifestation, who is Life Eternal.

THE SEVEN COSMIC PRINCIPLES

PRINCIPLE I

CORRESPONDENCE

THE Law of Correspondence is briefly summed up in the ancient Canaic saying of the Order of Melchisadek—"From one, know all," "ex uno omni dicies," for it shows the analogy or agreement between manifestations on all the various planes of activity, and the relationship that one thing bears to another, either materially or substantively.

In terms of this law the lowest form of created thing is governed by the same fundamental laws as the highest, and consequently we realise that if we study the moneron, which is the simplest form of being that we know and grasp the principle by which it is governed, we can arrive at some concept of the archangel (or whatever name we like to put to the most advanced state of being possible to our imagination) since, if the same laws govern the nature and activities of all beings, from the known the unknown may be deduced by analogy.

For we know man to be in a state of flux and to have progressed from very lowly beginnings to his present state of existence consciousness and being, and we have a right therefore to predicate still higher states that can yet be attained and that have already been attained by those in advance of him.

This law, however, only applies to created beings; that is, it is a law of manifestation. For that which is uncreated and unmanifest would possess none of the qualities, properties and attributes of things, and consequently there could be no correspondences. The Uncreated and Unmanifest Being can only be an Absolute One, and therefore these laws of the universe only apply to the manifestations within the Absolute, and not to the Absolute Itself.

It is in terms of this law that the nature of the unseen world is deduced from the seen, and since we know that the visible and

tangible manifestation we call matter arises out of groupings of non-tangible manifestations called electrons, which are simply centres of energy, we hold that what is true of the energy called matter must also be true of the energy called Mind, which lies beyond the plane of matter.

Occultists have always made a practical application of this universal principle and have studied the unknown from the facts obtainable about the known, in the belief that the same laws govern both. For, just as the composition and laws of the solar system may be known by studying the atoms and electrons of the material world, so may the higher planes of manifestation be studied by an examination of the lowest planes in manifestation before us.

In terms of the law of Correspondence all the other six principles are postulated as being present in all things and on all planes. Thus, we hold that there is a principle of Law and Order operative on every plane; there is a principle of Vibration operative on every plane; there is a principle of Rhythm operative on every plane; there is a principle of Cyclicity operative on every plane; there is a principle of Polarity operative on every plane; and there is a Principle of Sex operative on every plane. And the further human investigation is pushed into the unknown, the greater becomes the proof of the existence of these cosmic principles in all manifestations, which very principles were reasoned out by the ancient occultists upon the fundamental basis of the principle of Correspondence.

Our first task then will be to discover the operation of certain fundamental laws in the manifestations of the visible world, and we can then reason by analogy that these laws must exist in the manifestations of the higher planes also.

Without going too deeply into particular correspondences, we can begin our study of this principle by saying that one of the fundamental facts of manifestation is that in all manifest things there is found a definite trinity of : —

1. Substance, or body.
2. Energy, or active motion.
3. Consciousness, or awareness.

These factors were known to the ancient occultists, and therefore, when dealing with planes of being of which, at that

time, they had but little knowledge, they always assumed the existence in everything on the unknown plane of three factors in correspondence with these three necessities of manifestation; and not only has all future esoteric investigation and discovery tended to disclose facts corroborating and sustaining this original assumption, derived by analogy, but the discoveries of science have invariably gone to prove this hypothesis correct. It will be useful therefore to examine these three factors and see exactly what they mean for us.

As regards SUBSTANCE, the ancient teaching that " everything has body," seems to be fully corroborated by subsequent investigation, but it must be carefully noted that by " substance " or " body " is not necessarily meant what modern science calls " matter," for the latter is merely one form or phase of substance. Matter, as we know it, has a great range of manifestation within the limits of which are found the hardest granite, steel and diamond and the finest and most subtle and tenuous gases; while the discovery by science of what is called " radiant matter " has opened out a field to science previously only tilled by the occultists and metaphysicians. In reality such manifestations are not in the realm of physical matter at all, but are super-matter and one of the higher forms of substance. But beyond this radiant super-matter there are forms of substance known to occultists which are as much finer and rarer than radiant matter as the latter is rarer and finer than granite, steel or diamond, and even the hypothetical ether of science is gross by comparison with some of the forms and phases of substance known to occultists and alchemists.

In this philosophy, the terms " substance " and " substantive " have reference always to the mental planes as opposed to the ponderosity of physical matter, and as one writer has said " the field of matter known to Science as compared with the real extent of the principle of substance is as no more than a hair-line drawn across a yard-stick."

Ancient teachings tell us that there are living beings on other planes whose bodies are composed of substance so fine and subtle that the term " ethereal " is the only one to be even remotely adequate to describe them, but at the same time every *manifestation,* even on the highest planes we can imagine, must have some form or degree of substance, since they must all possess

some vehicle of function in which their essential qualities, properties and attributes can be manifested. Consequently we must remember that " everything has substance or body " which serves it as medium or vehicle of manifestation, and the term " everything " includes all that is manifest.

We next come to MOTION or Active Energy with regard to which the ancient teaching that " everything is in motion " has also been corroborated by science. Motion results from the presence and power of active energy and without active energy and motion, change would be impossible. Both occult teaching and modern science are agreed that every single thing in manifestation is undergoing constant change therefore active energy must be present everywhere and in every thing. Energy itself may be either abstract or oriented; that is, it may be present as inherent potentiality or it may be definitely directed into some correct relationship of north and south, east and west, up and down, asimuthial or declinative. When it is abstract and undirected it is necessarily unmanifest save on its own plane, but direction and concentration produce an impactation of energy by which it becomes ever more defined and finally, by continuous impactation and definition, it is manifest to lower manifestations as some actual concrete thing. In other words, concentrated and limited energy produces that definite concretion of energy which we call matter so that motion or active energy is an essential behind all manifestations and must be present in some form or degree on all planes. For we have shown that all planes of manifestation necessitate substance and the presence of substance postulates that energy has become directed into form.

On the physical plane, energy can be seen manifesting through such functions as gravitation, cohesion, affinity, repulsion, expansion, contraction, and centrifugal and centripetal force. All these lead to manifestations such as light, heat, electrical manifestations, magnetism and so on, all of which are apparent in the material world, but there are much finer forms of energy not yet discovered by science in the realms of mind, soul and spirit whose manifestation is also governed by the laws of vibration, ceaseless motion and rhythm.

Thus we must remember that wherever there is substance there is motion, and that nothing is at absolute rest. All is in motion from the tiniest point of energy within an electron up to

the vastest suns, and by everything is meant " all that is manifest."

Finally we come to CONSCIOUSNESS, with regard to which the ancient teaching is that " everything is aware." That is to say, every single thing has an ability to react to stimuli in terms of its own particular nature and this fact has been fully corroborated by scientific investigation in the material world. For we find some form, phase or degree of consciousness on all planes of life and being which may be defined as an awareness of experience producing some reaction or response, whether such reaction be observable or non-observable in the sense world.

Now consciousness always proceeds in a perfectly fluidic motion of reception, perception and conception; that is, it proceeds in an invariable and ordered process of stimulus, emotion or reaction, and discharge, and to this end every manifestation must have a centre at some point of its substance, through which the energy constituting its essential life force or life stimulus is received. The reception of the life force, whether this be in vibratory or circular motion, causes a reaction in some definite degree, not in the centre itself, but in the substance of which it is the centre. In all manifestations there is this point of manifestation or locus manifesti which we call a whorl, but this fundamental energy centre must be in constant movement incepting the life stimulus which alone keeps it in manifestation. No conception then, which is a reaction to inception, takes place within the centre itself since, if it did, a deceptive point (which is the point marking the pause between the cessation of inception and the commencement of conception) would be bound to ensue, no matter for how brief a flash, which deceptive point must obviously be a staticism. The whole consciousness would then be blocked and nothing could proceed at all for with any complete cessation of the inflowing stream of energy, non-manifestation would immediately ensue. We see then that energy, concreting into substance, as it is directed into the locus manifesti of any particular manifestation, causes also a definite reaction within that substance, which reaction is a manifestation of consciousness. Substance, energy and consciousness, therefore, are always found together, never apart nor divorced the one from the other. For there can be no substance without motion or active energy, and when substance and motion are present, consciousness in some sort ensues. Thus these three factors may be taken as three

essentials of all manifestation and may be postulated as present on every plane from the lowest to the highest, though varying in their semblance according to the plane upon which they are manifesting.

The lowest number of factors necessary to produce manifestation then, would appear to be three, but if we find three co-equal factors in manifestation, we must postulate that they have been manifested by some further factor. For nothing could be said to have produced itself out of nothing nor, if the three things spring into manifestation simultaneously, could one of them be said to have produced the others. Therefore we say that the three essentials of manifestation must be themselves the first manifestation of some non-manifest One, in whom they were potential but not in function, and in this way we come to the idea of a Tetragrammatonic Four as the fundament of all manifestation. This four is apprehended as the Eternal All-pervading and Unmanifest One together with its One and Only manifestation in three-fold aspect; but since this three-fold aspect is the prime and only manifestation of the One, we see that there are not three manifestations but one manifestation, as set forth in the Athanasian creed.

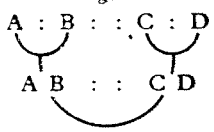
Now it is obvious that there must be two things present before any correspondence can be proclaimed and when we come to think, then, of these three essentials in connection with the principle of correspondence, we find these two things, in the correspondence between the One and Its manifestation, so that we also see that manifestation must be present before any correspondences can occur. The One must always remain a Unity, so that the stage of the One together with Its manifestation, which is stage two, must be postulated as differentiated within the Unity, and then from the One as Unity and the One-together-with-Its manifestation, which is a duality, comes the three. But if the Unity has manifested Itself as two, that is, in polarity, then, in accordance with the law of Correspondence, the three must also manifest in polarity, and thus the next stage of manifestation is not represented by four, (which we showed previously belonged to the aspect of the Tetragrammaton), but by six, or three in duality. We have, therefore, a primal, dual and triple aspect as three essentials of manifestation and a six as the multiple manifestation arising out of them, and from these

four aspects we can now further explain this law of correspondence by the light of simple mathematics.

The correspondences between the four aspects are then expressed as follows:—

Taking A.B.C. and D. as arbitrary signs representing two aspects and their polarities—that is, take B as the polarity of A, C as the manifestation of the conjunction of A and B, and D as the polarity of C and the resultant of them all. Then you can say that if D bears the same analogy to C, that B does to A, CD will bear an equal analogy to AB, and the sum AB and CD will be equal to the sum of the initial A,B,C and D. Then the product of the secondary group will give the square of the product of the primary group and the constant factor will be the product of the first and second terms, A and B. (Fig. 1.)

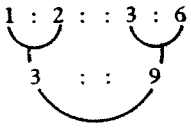
Fig. 1



AB + CD = A + B + C + D

This can be put into proof in any series of figures, as for instance:— As one bears the same correspondence to two that three does to six, then the sum of one and two will bear a constant correspondence to the sum of three and six, and the sum of one and two added to the sum of three and six, will equal the sum of one, two, three and six. (Fig. 2.)

Fig. 2



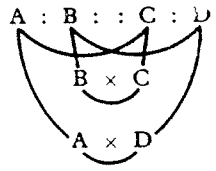
(3 + 9) 12 = 1 + 2 + 3 + 6

The constant factor is said to be three because in metaphysics what is called the potency of every double number is obtained by adding together the two units of which it is composed. The potency of the number twelve, therefore, is said to be three (one plus two) and thus in these three correspondences starting from unity, we find three as a constant factor upon each level.

We see that from our four factors we only get three simple correspondences, not four, and the reason for this is that the One, being the point of initiation, must always remain one and alone, and the multiples of itself proceed, as we showed above, from the dual aspect only, for the correspondences arise only when the 'two' has been manifested. The correspondences of the first, second and third degree are those through which you can only get three parabola of correspondences, as they are called, and there can only be three-dimensional parabola in extension from the same focus by four figures.

Now from these same four factors other sets of correspondences, or parabola of correspondence, can arise. For instance, there is a correspondence between A and C as positive aspects, and between B and D as negative aspects. D, then, will also bear a correspondence to A, as representing the multiple negative aspects resulting from A, and C will bear a correspondence to B, as representing the positive aspects arising out of B. Then the multiplication of A and D will also correspond to the multiplications of C and B, and the sum of both will again equal the sum of A,B,C, and D. (Fig. 3.)

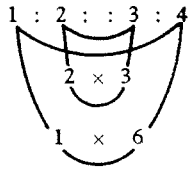
Fig. 3



$$(A \times D) + (C \times D) = A + B + C + D$$

This can also be put into figures

(*Fig.* 4)

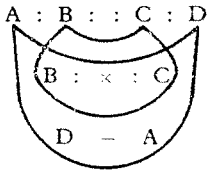


$$(1 \times 6) + (3 \times 2) = 1 + 2 + 3 + 6$$

Again, there will be correspondence in polarity between B and C and these two aspects, being adjacent the one to the other,

can be joined together to form a unity. On the other hand, although there is a correspondence between A and D, these two are apart and can never come together to form one unity. In this series, therefore, the sum of B and C equals the sum of D − A, and our diagram will then read:—(Fig. 5 and 6.)

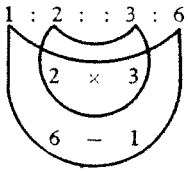
Fig. 5



$$(B + C) + (D + A) = (B + D + C) = A$$

or

Fig 6.



$$(2 + 3) + (6 - 1) = (2 + 3 + 6) - 1$$

In the above series A stands for the essential unity while D is the reflection of all the factors arising out of A, B and C and possesses no essentiality of itself. For reflection has no actual analogy with the reality, and D is here considered as itself alone, apart from the A, or underlying unity.

Having now briefly shown the idea of correspondences by means of these figures and letters, we will return to our three primal necessities, energy, substance and consciousness, and see what our correspondences are in respect to them.

These three essential aspects and their reflection in all manifestations will give us our four factors A, B, C and D, and these four factors will also give us the four phases of descent into manifestation, Spirit, Substance, Form and Shape.

A represents Spirit, the all-pervading energy, the highest that we can conceive.

B represents the polarity of Spirit, which is substance.

C represents Form, or the concretion of substance B.
D represents Shape, the reflection in physical matter of the inception of spirit, A.

The first correspondences then are those between Spirit and Substance, Form and Shape, and Form and Shape will themselves reflect in correspondence to Spirit and Substance. Thus you can deduce D from C on the lower arc and you can induce B from A, on the upper arc. Substance and Shape (B and D) are both manifestations or effects and thus belong to secondary arcs, while A and C as unmanifested causes, belong to primary arcs. If Substance and Shape (B and D) are both manifestations, they must bear a correspondence to the material plane and Spirit and Form, (A and C) as causatives will correspond with the spiritual plane. From that we deduce that the whole material world corresponds to the Spiritual World as the Bio-Urge corresponds to the Urge.

But the material world itself has no true analogy with the spiritual world, for the material world, being only reflective of the spiritual, does not exist in terms of the spiritual world, but because of the Law of Causation and Correspondence. In the spiritual world there are causes and causes only and in the material world effects and effects only, and consequently although whatever exists in actuality in the material world exists in ideality in the spiritual world, it can exist therein only in substantive form, so that the actual manifestations in the material world have no true agreement with the spiritual world but are reflected correspondences. In the material world are concretions and in the spiritual world are abstractions and since there can be no shapeness in the abstract but only form, the abstract and the concrete cannot be alike in shape. The shapes on the material plane are concretions of the forms on the substantive plane, and thus, the material world manifests the ultimate effect of the world causes which is the Spiritual World. If we study these effects in the material world therefore, and try to understand their essential nature, we may gain some conception as to the nature of their corresponding cause.

The world of causes is often called the Macrocosm and the world of effects the Microcosm, the latter, with all its multiple effects, being the reflection of the former. If we now try to find

these correspondences in man, we shall see that the concrete aspect of man, which is the human body, represents his microcosm, while his mind constitutes his macrocosm, his world of causes out of which all the concrete effects arise. But by the mind must not be merely understood the concrete mind, since this is but a small part of the whole mental area. The macrocosm is represented in man by *all* the perceptions of the mind, the sum of all thought processes within man from whatever area—the brain, the solar plexus and the sympathetic nervous system. But the perceptions of the mind are always environed to each individual by his own particular human experience and, owing to this, the macrocosm of man is always limited and made smaller to his conscious mind. Nevertheless, if we hold that all mind is one, the macrocosm as a whole must always be in percept to the higher levels of the mind, which remain unconditioned by concretions. These abstract perceptions remain indefinite to man until they are changed into conceptions through the medium of the mind, which is the intellect, working through its physical vehicle, the brain, and it is to this end that all intellectual activity tends.

We could say that man's view of the macrocosm, ever environed by his own limited experience, is similar to that of a view taken through a telescope, wherein the range of the viewer is limited to some particular area dictated by the range of his instrument. So long, therefore, as man identifies himself with his particular vehicle of experience, his view of the macrocosm will be limited, since the vehicle must always be a limiting factor; but, in reality the functioner and the vehicle of function are apart, just as is the man and his telescope—the one, the brain, corresponding to the telescope and representing the concrete aspect and the other, the essential man himself with his whole substantive area, representing the abstract aspect. In our concrete aspect of man we form definite conceptions, but all our conceptions are microcosmic concepts of macrocosmic percepts and only by the law of correspondence can we begin to understand the one in terms of the other. Were it not that, in correspondence with the dual aspect of the one and its manifestation, the spiritual level in man has also two aspects, this would be an absolute impossibility.

These two highest aspects we call: —

1. Essential Spirit, or virgin spirit, representing the undifferentiated all-consciousness.
2. Spirit Mind, the first manifestation of spirit in substance.

Thus mind is represented both on the spiritual and substantive planes, and since it is also present in the world of form whence arise the shapes of the material plane, it is obvious that in mind we have our connecting link between spirit and matter.

When we come, then, to consider the correspondences of spirit itself and of spirit mind in man, we find that these two aspects function in the microcosm of man as life and mind. For the essential spirit aspect of man lies in the actual life itself within him, and this essential life functions through the breath, with its medium of function, the lungs; while the substantive aspect of man lies in the functioning of the mind in all its various media, the brain, the solar plexus and the sympathetic nervous system.

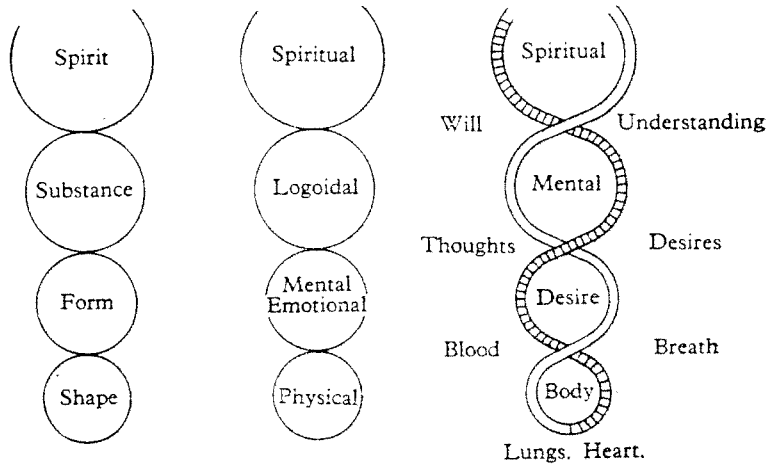
Man's breath functions through the lungs and in the lungs, therefore, we find a concrete organ of the human body which has a direct correspondence with the spiritual world. The function of the lungs also affects the functions of mind and thus we say that the action of the breath on the lungs affects the understanding. For we know that slow deep breathing quickens the understanding while short shallow breathing dulls it. Again, the effects that the inhaling of anasthetics has upon the consciousness shows the part played by the lungs in regard to the understanding and we know that self-induced changes in consciousness can be brought about by holding the breath in a certain way or by rhythmic changes in the breathing. Thus the condition of the body of man is ruled by the mind and the breath but we must also bear in mind that the mind is the region of the emotions and passions and of these the heart is recognised as the seat and symbol. The mind, then, through the affections and emotions, reacts on the heart through the medium of the blood and the blood is affected by all the variations in the thoughts and emotions. Thus the mind is in correspondence with the heart which governs the operations of the blood and in the same way the actions of the heart and the changes in the blood affect the mind. The correspondence between the mind and the blood via the heart are well-known,

for we know that fear thins out the blood and produces pallor while over-excitement, anger or passion cause a rush of blood over the whole system. Mind and blood act and react directly upon each other, but since spirit via the breath and lungs governs the mind, spirit must govern the blood and heart also. And there is another factor which must be taken into account in man, namely the Will, for Will is the great driving force of the whole human kingdom. By Will, the emotions and thoughts, which act and react upon the heart and affect the harmonious or non-harmonious flow of the blood, are controlled and Will, therefore, has a correspondence with the heart.

For the Will cannot function without the heart just as the understanding cannot function without the lungs, and just as the action of the Will can affect the heart and the blood so also the action of the breath affects the understanding and the lungs. There is a correspondence, therefore, between the Understanding and the lungs and between the Will and the Heart, and the Understanding and Will of the spiritual man bear a direct correspondence to the lungs and heart of the material man.

These essential correspondences show us that all things of body have some correspondence with the things of mind while the manifestations of mind correspond with those of spirit. Thus

Fig. 7.



there is a ratio of agreement between all the various planes of manifestation from the highest to the lowest and we show these correspondences on the plan of the Caduceous of Mercury.

We can see how these particular regions of manifestation have arisen if we go back to our three essentials of manifestation, for we must admit that each of these must have its own particular region or plane of function. If then we take energy as the spirit behind all things, this will provide our highest level, called the spiritual plane. The substantive world, as the first manifestation of spirit, will then provide an upper mental region, or plane of abstract thought, and give us our first manifestation of consciousness, and consciousness will give rise to the region of form, the formative conceptive world of mind plus desire. Finally there must be a region wherein the reflection of these three essentials in some concrete shape can function, and this will produce the lowest or material level.

Thus the upper Mental world is a reflexion and concept of the inceptive, abstract, spiritual world, the lower mental and desire world is a reflexion of the upper mental and the physical is a reflexionary concept of abstract desire.

These correspondences can also be seen in the four kingdoms of nature, the mineral, vegetable, animal and human. In the mineral kingdom there is a correspondence with the spiritual inceptive plane in that the mineral merely accretes. The vegetable kingdom corresponds to the perceptive level of the upper mental world in that the vegetable kingdom also grows, while the animal kingdom corresponds to the conceptive level of mind and emotion, in that the animal kingdom also knows. As it has been said " the spirit sleeps in the mineral, breathes in the vegetable, dreams in the animal and awakens in man," and mineral, vegetable and animal may be said to form the three original parabola of correspondence in the natural world.

Man is conceived therein as the evolved animal and embodying him within the animal kingdom, Man is the first degree of correspondence, the vegetable the second, and the mineral the third. But man, as the unit of evolution, has also all three degrees of correspondence within himself; for the mineral aspect in him is his actual body with its underlying atomic and electronic aspect through whose consciousness he inceives life itself; the vegetable aspect of man lies in his nervous forces with their

tree-like formations, through which he perceives; while the animal kingdom of man is his desire world, in which lie the passions and feelings by means of which his concepts arise. For all concepts are in terms of experience and experience is always in terms of sensation.

Thus man's actual body bears a definite correspondence to the spiritual level, his nervous forces to the substantive intuitional level, and his sensations to the desire level, but when these three lower levels of man have been evolved, the human kingdom, as differentiated from the animal, is manifested, wherein the reasoning mind is also present. All human beings are possessed of this factor, and it is this that provides the link wherein the three correspondences between his three higher and three lower aspects can be welded together into one wholeness. Thus man's task is to build up this factor of mind into a perfected medium linking his three higher levels with their correspondences on the three lower levels.

We could say that the qualities, properties and attributes of or belonging to life are impacted into four main regions, spiritual, mental, desire and physical and that this impactation, which is a concentration or pressure within the vehicle, starts on the highest level. When this spiritual region is impacted to its full capacity there is, so to speak, an overflow on to the next level below, which is the mental region, the overflow from this going on into the desire and so on down the involutionary path to the physical material region. Thus there are four levels and three parabola of correspondence between them, as we have set forth in all our diagrams, so that man can be seen both as a quaternary and a triad, the essential quaternary or tetragrammaton being abstract, inceptive and unmanifest save as abstract energy, while the triad is conceptive and manifests as actual force.

In the essential quaternary of man there is first of all the divine spirit itself, which is one with the unmanifest essence from which all things have proceeded, and then the manifestation of this spirit in threefold aspect as: (1) the Divine spirit of man belonging to the plane of the Eternal Principle (2) the Spiritual Soul belonging to the plane of the Logos, and (3) the Spiritual Intelligence belonging to the plane of Abstract Thought. These three are also known as the Divine Spirit, the Life Spirit and the Human Spirit and together they make up

what is called the Ego. It is not until the human kingdom is reached that the Ego can come into manifestation and the Ego is the link between the Eternal Principle and the whole of concreted humanity, while the soul, which is made up of the conscious and sub-conscious mind plus the superconscious intelligence, is the link between the Ego and the personality.

The trinity of the personality is made up of the physical body, the life principle of the personality, called the ether body, and the Desire body, and these plus the soul or mind-link form also a quaternary which corresponds to the tetragrammaton of spirit. Thus soul is the link between the material man and the spiritual man and soul can penetrate both the higher and the lower regions, the material soul being instinctive and the spiritual soul being intuitive. But since soul and spirit are themselves correlatives, they and their attributes are transmutative also, that is, the one is capable of being transmuted into the other. The instincts, or knowledge gained by the aid of the senses, can therefore be transmuted into intuition, which is knowledge gained without the senses and, when this has been accomplished, intuitions will serve us in the place of the instincts. An intuition is an inception, a stimulus or light coming into the mind, not new knowledge but the regaining of knowledge hitherto lost to us in the superconscious regions. For there is no new thought to be arrived at by man, there is simply the inceiving of ideas, that is, the taking of an idea from the universal mind with which man is essentially one and wherein lies all-knowledge. We take what is really our own and once we have inceived an intuitive thought, we can then clothe it through the medium of our sense and our brain and produce it as a conception which can be used on the concrete level for all.

It is obvious, then, that only if our instrument is well developed shall we be able to translate our inceptions (once we have the ability to take them) for the well-being of ourselves and of humanity, and in this endeavour, the knowledge of the law of correspondence and of the seven cosmic laws as a whole can alone give us the key to the right interpretation of our abstract intuitions.

PRINCIPLE II

LAW AND ORDER

The Principle of Law and Order is demonstrated by the presence and manifestation of a regular sequence and orderly procession of phenomena in the universe of things. It is voiced in the scientific axiom that the universe is governed by laws, and its very spirit is embodied in the term " cosmos," which term, taken from the Greek, means " the world or universe considered in the light of perfect order and arrangement, as opposed to Disorder and Chaos."

The whole idea behind this principle is that there is no such thing as chance in so far as chance is taken to mean an uncaused happening, and the student is taught that even in those instances in which blind chance has appeared to rule, there is really a manifestation of Law and Order, it being merely that the causes of the particular happening have been outside human knowledge. Moreover, the idea of chance would seem to imply that from certain causes, diverse effects may chance to arise, whose appearance is under no law whatsoever, whereas in the Cosmos the same cause, manifesting under the same circumstances, must always produce the same effects. All of our science and scientific thought is based upon this assumption and intelligent reasoning would be impossible without it. For there is no room in the idea of Cosmos for chance, or of haphazard lawless happenings. Every thing, every happening, and every event must have its " cause " and its " because," and nothing that happens is independent of " such and such " a preceding happening. Nothing, in short, ever does just " happen," all is in accordance with definite causes and in pursuance of universal laws. In the same way, if certain causes are set in motion, then certain definite results or effects will be bound to ensue. As an example, if a child touches the stove he is bound to be burnt

and no ignorance nor innocence on his part will protect him, neither could any supernatural intervention be expected, once the act has been performed, to prevent the result from being manifest. At the same time it is known that by the knowledge of a higher law than that of the physical some people can walk unscathed over hot coals, but law is behind this effect also, a higher law, that must be called on to overcome the law of the lower plane. For there is no room in the universe for anything outside of or independent of Law, and the existence of some outside Something or Someone who could arbitrarily decree that certain events should occur without any reference to a preceding cause, would plunge the universe into chaotic disorder and lawlessness.

Regarding this a writer has said " a careful examination will show us that what we call ' chance ' is merely the idea of obscure causes, causes that we cannot understand or are not sufficiently sensitive to apprehend." The very word " chance " is derived from a word meaning to fall, as in the falling of dice from a dicebox on to a board, and the essence of the idea is that the fall of the dice are merely chance happenings, unrelated to a cause, which could never be foretold or foreseen. But when the matter is closely examined, it is seen that there is nothing haphazard about it at all. Each time a die falls and displays a certain number, it obeys a law as infallible as that which governs the revolution of the sun itself. For behind the fall of the die are causes and chains of causes, running back further than the mind can follow. As for instance, the position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table and the exact spot where the die touches; all these are causes, and the effect of their combination will be seen in the fall and position of the die when it comes to rest. But even behind these apprehendable causes there are chains of unseen preceding causes, all of which have had a bearing upon the die. For bound up in the principle of Law and Order there are three great governing laws, namely the Law of Equipoise, the Law of Averages and the Law of Causation.

The Law of Equipoise proclaims that all things in the Cosmos must preserve a balance and therefore, if a lack is manifested in one direction, there will be a preponderance in another direction to balance it, and conversely any undue pre-

ponderance must be balanced by a lack. To be in tune with the Cosmos therefore a balance and equipoise should always be sought, because, however we act, the Cosmos will always balance itself.

The Law of Averages is the law in terms of which if the die be cast a great number of times, each number will come up an equal number of times, or similarly, if a penny be tossed into the air for a sufficient number of tosses, the heads and tails will come down the same number of times. Thus the Law of Averages shows the balancing of repeated happenings and both the single toss and the multiple producing the average come under the principle of Law and Order.

As we have said, the Law of Causation holds that there is no unrelated happening, every happening being merely a link in a great chain of happenings, set in motion by precedent causes. Thus there is always a continuity between precedent happenings and present happenings and a relationship between what has gone before, what is taking place now, and what will take place in the future. For instance, say a boulder is dislodged from a mountain side and crashes through the roof of a cottage in the valley below. At first sight this is put down as a mischance, as ill fortune or malignant fate, but even a brief examination of the matter discloses a great chain of causes, both physical and metaphysical. There will probably have been heavy rains to soften the earth supporting the stone and the action of the sun to disintegrate the rock, while the very formation of the mountain itself and the cottage below it, would influence the upheaval and convulsion of nature. There are also the causes that led up to the rain itself or to the cottage being placed in the position it was, and if we should attempt to trace them all we should find ourselves involved in such a mesh of cause and effect that we should strive in vain to extricate ourselves. But it is evident that had there been people in that cottage to whom the fall of the rock had brought death and disaster, it would not be within our knowledge to say what causes were at work which resulted in their presence there at that particular moment, nor why they should have suffered disaster, nor, even more unaccountably, why some should suffer and some, under the same risks, go free. This apparent injustice may at first sight produce a fatalistic attitude towards all life's happenings and in

fact it has produced such an attitude in a great part of humanity, who regard all happenings, more especially bad ones, as what they call, the Will of God. If they do not use the term God, they think of this happening as due to a malevolent power of Fate and regard it, in the same way, as quite outside any causes set in motion by themselves. But occult philosophy does not believe in Fatalism in the ordinary sense, since Fatalism would deny that preceding events have any causal relation to subsequent events and holds that the fateful event would have happened in spite of any precedent event. For Fatalism always makes the fated event stand outside the Law of Cause and Effect and implies that the event arose from the operation of some arbitrary will or decree, outside the orbit of the human being, who is himself in no way connected with what life brings to him. Such an arbitrary Will could not possibly be in terms either of justice or of mercy, whereas the idea of Law and Order is the essence of justice, and in the light of it every happening is the perfect following out of law and as such in terms of justice to all creation. If every happening is in terms of justice, then it is obvious that at some time or another the sufferer of any event must have set in motion those causes which eventually brought him the effect. In perfect justice, moreover, lies the mercy since, without that event, the effect of the causes set up could never be realised, no lessons could be learned and no progress made. For we must see in life a progression of consciousness both in humanity as a whole and in the individual, and all progress in consciousness is brought about by means of experiences.

Opposed, then, to Fatalism, is the doctrine called in this philosophy Determinism, although scientists often use it in a slightly different sense. The essential difference between Fatalism and Determinism may be roughly stated as that between the doctrine that the course of events is so arranged and prearranged by some purely outside agency that what an individual wills can have no effect upon that course and the doctrine that every event must have an antecedent cause in correspondence with it and moreover includes in those causes the human mind and its ruler the Will. The end then is not arbitrarily fixed in time, place and order since each individual has had the power to control the causes which he himself has set in motion.

The influence of mind upon events is only now being

arrived at but it is accepted that though it may not be possible to evade events whose causes were set up long ago, each minute, by our mind-function in the right direction, we can ensure that the causes we are now setting up shall lead to good and not to evil. Moreover our Wills and our Minds can also dictate what attitude we shall hold as regards the events now happening that we have brought upon ourselves.

Thus while Fatalism denies that Will has any efficacy in shaping events, Determinism maintains that this causally efficient Will possessed by each human being is itself to be causally accounted for, a doctrine fundamentally antagonistic to a fatalistic doctrine in which the Will counts for nothing. For though Determinism asserts that all events are determined by the events that precede them, behind all action we know lies mind, and consequently we hold that as a man has thought, so eventually he will act and as he is thinking now, so will his future be.

His difficulties, therefore, are merely the means he has of furthering his mind development and his mind development is his means of influencing his events. Naturally if precedent events and their underlying mental causes had been different, the succeeding events would have been different also, but this is a very different idea to Fatalism, which asserts that some fatal and fateful event *must* occur, whatever the preceding events may have been. As an instance, Fatalism would deny that death takes place in accordance with causes set up and would hold that its time, place and manner are arbitrarily fixed. But to the Determinists the events now occurring are leading by causality to their definite effect and these are fixed simply because their causes are actually existent now. We might say that in any case it is a fatal happening that we have to die, but to the occultist death itself is merely the effect of life in that life wears out the vehicle and in death, Nature is simply discarding an outworn form. The beneficence of death is only doubted in the human kingdom, but even in the case of sudden and violent death, the event does not spring suddenly into existence without any cause. It has been led up to by a subtle and unseen chain of causes and these may have been potential for a very long period prior to their actual manifestation, however swift that may prove to be. This is a very different thing to Fatalism, which sees no responsibility whatsoever for the causes in those who suffer

from the events, nor recognises that the sufferer may have as much to do with these preceding causes as the doer.

In Fatalism life, too, is not dependent upon some preceding cause. For instance, take the fertility in a seed as a cause from which will spring the effect of a grown plant. Fatalism, if carried to a logical conclusion, would say that given any principle of fertility in a seed, then from that seed might spring any kind of plant. But in terms of Determinism not only must like spring from like, that is to say, from the seed of a fig-tree only figs can grow, but also in the fertile seed all the potentialities of the past are held and the ensuing plant must be in terms of all those preceding causes. In short, Fatalism would seem to assert that anything could beget anything at the arbitrary Will of some almighty begetter whereas such a power, being absolutely arbitrary and despotic, could not be in terms of reason.

This brings us to another aspect of Law and Order known, in the eastern schools of Thought, as the Law of Karma. This is a law which proclaims a present existence for every individual in accordance with causes which he himself has set up, and it ensures to each individual a life most suitable to his particular stage of development. Thus a belief in the Law of Karma brings also a belief in the doctrine that the essential spark within all manifestations is indestructible and that it comes into material incarnation many times during its long passage from primitive consciousness to the highest all-consciousness. Every man's karma has a personal, a racial and a cosmic aspect and his circumstances will be in accordance with all these three, but in every case they will always be, both in themselves and as a whole, in accordance with the Law of Correspondence and of Law and Order.

With regard to cosmic karma, while no manifestation can appear unless it is governed by all the seven cosmic laws, the principle of Law and Order must govern the whole passage into manifestation of any particular being. For in the first place, Law proclaims that from a manifestator manifestations must proceed or there would be no actuality in the term Manifestator, but since the Prime Manifestator is absolute, what such manifestations shall be cannot be in any respect defined. Once having been manifested, the Bio-Urge or Creative Fiat goes forth and all manifestations thenceforth must take place along defined

lines in perfect order, which order is held to be dependent upon the original volition of the Manifestor[1].

For we cannot imagine an Omnipotent, Omniscient and Omnipresent Manifestator being forced to some particular manifestation by any outside agency and therefore we must fall back on the hypothesis that only the inward pressure of Volition causes the Manifestator to manifest along certain lines. We hold that these lines of manifestation are seven-fold, reflective of the aspect of the Unity plus its manifestation as a trinity and the trinity in polarity. Once this seven-fold aspect has been proclaimed in terms of Order then every creation must proceed along its particular aspect and work out its evolution along that line. Thus Order means the correct method of proceeding into manifestation and as an instance we could say that a manifestation of the animal kingdom could not emerge out of some manifestation of the human kingdom neither could any particular species of one kingdom emerge from any other particular species. In plain words, a member of the pig family will not appear from the members of the horse family neither will the human consciousness appear in any other place than the human kingdom, for in every kingdom the consciousness will be in order for that kingdom.

Once the original volition of the Manifestor has gone forth into a manifestation, then the manifestation must go along those definite lines in perfect order, until it reaches its culmination. In the same way, order governs the path out of manifestation and no step can be taken out of order in the ascent. For we take the Manifestator as that central point of Being whence all manifestations have proceeded but at the same time as being Itself ever a Unity, eternally One and Alone. If this be so, then it is this Unity or One Itself which is proceeding outward and onward in all Its manifestations, remaining in them and through them in all their variations. For just as the number one is the fundament of all diversities and multiplications of number, so the Unity is the essential spark in all creations. If, then, you postulate the manifestator as divine, humanity must be divine also, in essence, since the divine Unity is individualised in every unit of humanity. In every kingdom this divine Unity lies behind the multiple aspect in manifestation and this being so,

(1) In this philosophy Manifestator = the Prime Urge. Manifestor = the Bio-Urge, Logos or Creative Fiat.

we hold that all creations in the whole of the cosmos are divine in principle and had they remained in principle, they would still be wholly divine, but they would, in that case, be wholly undifferentiated also.

For the original Manifestator is Itself a Principle, not a person, a divine unknowable creative Power, whose aspect we sometimes attempt to describe to ourselves in terms of the highest attributes known to us, such as All-Wisdom, All-Power and All-Love, which in themselves must predicate All-Justice. If this Creative Principle, then, proceeded to a manifestation of Itself, the manifestations must themselves be but prolongations of the divine One, so that there must be an analogy or agreement in terms of a law that cannot be broken and of an order which cannot be set aside, between the Manifestator and the Manifestation. All creation, then, with the Creator, must be thought of as eternally whole and no parts or divisions can be postulated with regard to it *in its essence*. If this is so, then the continuity between all manifestations and their prime manifestator must always be without a break and the manifestation, no matter into how many multiple manifestations it has been differentiated, will always be reducible back to the One.

To be reducible back to the One is the whole of religion, for the word " religion " means a binding back and through religion, understood in its proper sense, man comes once again into Unity with his own Being.

PRINCIPLE III

VIBRATION

Vibration is motion to and fro, either at regularly recurring intervals or as syncopated motion in a defined or undefined path. It can be seen as the very foundation of all manifestation and of all differences between manifestations. For vibration implies the initiation of some defined movement out of the changelessness of perfect equilibrium, and without it nothing either real or apparent could be manifest.

For suppose for a moment we try to imagine a period before any manifestation whatsoever had arisen; the only possible concept we could make of such a state would be akin to a nothingness in nowhere since any conception of whatever kind would necessarily define and limit it. But out of nothing, nothing ever could be manifest and therefore we are forced to the conclusion that if this seeming nothingness in nowhere has resulted in the somethingness now apparent around us, then the somethingness must be the polarity of that nothingness, called into manifestation on the initiation of vibration. That is to say, in the changelessness of the original state of perfect equilibrium, all *potentiality* of manifestation was present but nothing was manifest, but with the initiation of a defined vibration, or change between two points, these potentialities were brought out into manifestation and existence as the world of things. Thus by the ' becoming ' and manifestation of the unmanifest, which can only be conceived by us as a " nothing " (though never as naught or not-ness) the Infinite was brought into finitude. For although the Infinite " is " throughout all duration and pervades all space as a changeless essence, in which aspect we may deem it static, through the Law of Vibration specific elements are manifested on all planes which in combination produce finite conditions and objects. At the same time, though vibration becomes manifest in things, the

state of non-manifestation cannot be held to be motionless or motion could not have arisen therefrom. It must be thought of as in a state of such all-motion in equilibrium as to be akin to rest.

Now if defined vibration has been manifested, function must have ensued and function, which is the very postulate of movement and change, we know to belong to the substantive plane, or plane of mind. We cannot postulate mind, as we know it, on the highest plane but we can take mind back to its highest aspect apart from any limitations either psychical or physical and apart from the limitations of any vehicle of mind, and can see this first movement into manifestation as due to intelligent direction, that is, as a reaction to mind. Even if this may seem an entirely hypothetical assumption, it certainly coincides with the manifestation of things on the physical level and is thus within terms of the law of correspondence. For we know that everything produced on the physical level has its genesis in thought, and that definite thought itself arises out of the seeming nothingness of the abstract region of the mind which we have called the upper mental plane. This region whence stimulative thought arises is a non-conscious one to us, and thought only becomes conscious to us when it emerges from the upper mental region and enters the concrete region of the mind, wherein it is formulated as a definite conception. From this region it is focused on to a definite objective in the astral or desire region of the mind and is finally brought into concretion and visibility on the physical plane.

How then can we define thought itself, prior to any definition, save as a vibration which leads on to manifestation and, thinking then of this initial movement into manifestation due to mind whose function is thought, we postulate this cosmic vibration as itself one with thought, and hold that no creative vibration uninitiated by thought or mind exists. We have tried to show how by the impactation of vibration upon vibration and of one rate of vibration upon another rate of vibration, something finally comes into manifestation out of an apparent nothing; if then vibration is itself one with thought, all manifestation would be due to the impactation of thought ions in ever increasing definity.

Now it is certain that all initiatory thought is stimulative, that is, positive and creative only and thus for thought vibration to come into manifestation it must have some resistant substance

upon which to act. The original creative Mind, therefore, must not only manifest in its stimulative aspect but also in polarity as a negative reproductive aspect, a receptive and conceptive aspect of mind, from which, when these two polarities come into function together, manifestation is bound to ensue. All manifestation, on whatever plane, is the result of a stimulative energy acting on a reproductive force. Take, as an instance, the miniature cosmos of man's mind. If he throws out a positive thought vibration and it meets his own negative reactive aspect of mind, this may be so stimulated as to force him to proceed to action. That is to say, the action of the creative stimulative vibration within the mind on the resistant receptive aspect causes it to reproduce objectively that which has been conceived in the mind, and a manifestation on some lower level ensues.

We must note here that the positive or rational aspect of mind, the plane of concrete creation, is the one of the greatest importance to the human being for, not only is it the key-note of health, but the whole evolution of consciousness rests upon it. For the whole aim of the mind, above and beyond all objective aims, is towards harmony on all planes of its existence. But since on the highest plane of abstract thought there can be but cognition without any recognition leading to conation, [1] a definite conation is necessary on the plane of positive *concrete* thought before the mind can discover wherein its harmony or disharmony lies. Moreover a polarity aspect to the region of concrete thought lies in the Desire region of the psyche, the region of the desires and emotions. It is not until the mind is unbiassed by the emotions appertaining to this region that there is a definite demand on the part of the mind to correlate the positive mental vibrations with those of the physical vibrations, rather than to allow the physical vibrations to be subject to the influence of the emotional vibrations. The mental vibrations should rule the emotional vibrations and bring the physical vibrations into harmony and health, and when the mental and physical vibrations are thus correlated, a change in the whole consciousness is bound to ensue which will be the first step towards harmony on all planes. But in this search for harmony the mind must first move through what is technically called a tesseract; that is to say, it proceeds from its existent rate of vibration into a state of seeminghood, this dark state being a cessation for the time

(1) Conation = A striving towards or away from.

being of the normal rate of vibration that has been flowing hitherto, which will allow a new impulse to be brought in. The moment a pause is arrived at, a new impulse, either to good or bad, is bound to come in and this pause or tesseract must precede any change in the consciousness. Nevertheless, whatever direction the new impulse may take, the whole process of evolution is dependent upon this change in the rate of vibration.

As we have said, evolution for us is purely a question of the evolution of consciousness and if then you take each unit of consciousness as some vibrational combination of energies ever striving upward to a higher state, you will recognise that the vibration of the unit must synchronise with that of whatever plane of phenomenal experience it functions upon. The understanding and realisation of any further plane, then, can only be arrived at by a continuous striving towards a synchronisation of the vibration with that further plane.

We take our particular phenomenal experience as real, but the essence of its reality to us lies in our interpretation of each thing according to our own rate of mental vibration, that is, according to our individual state of consciousness. We live to ourselves only in the apparency of our experiences, but what makes this apparency seem real to us is the correlation of its vibration with our own. It is well understood now that the correlation of the vibration of some desirer with that of some thing ardently desired can make that thing " become " to the desirer, and, in the same way, according to the plane of consciousness with which we correlate our vibrations, so will be the stage of evolution attained. This shows us the necessity of always placing our desire on a higher level than that of our present status of realised consciousness if evolution is to proceed. Life and its evolution into a higher state thus becomes a question of a continued change in the rate of vibration. If we think then of each individual consciousness as being a minute vibrational vortex in the whole ocean of consciousness, all changes of consciousness in some particular unit are fundamentally changes in the specific rate of its vibration, which correlates it with some wider plane of experience.

In all units a certain rate of vibration must be present before life can be manifest at all, for consciousness is bound up with life, and until vibrations reach a certain pitch, consciousness and

life are omnipresent but not particularised. Consciousness, as we recognise it, is virtually in terms of an awareness of experience producing a recognisable reaction, and consciousness, we hold, is present in all the kingdoms of nature, varying in degree though in all cases springing from the same essential cause. Consciousness is due, in the first place, to a cognition on the highest level of being of each unit but on this plane it is one with all consciousness and apart from any limitations of lower vehicles. This consciousness on the highest plane we have called static in the sense that its rate of vibration is never altered throughout the definite period of its concrete manifestation; nevertheless, since it emanates from the manifesting All-consciousness or All-Mind which is eternally producing all manifestation within Itself, the static equilibrated vibration of this highest level leads on to a kinetic vibration which we call mentation, a term implying an abstract region of the mind whose province might be described as the region of the inspiratory impulses. This region of mentation leads to a definite awareness on the lower levels of mind and all these further levels, including that of the mentation, may be called kinetic or variable, where those of the highest level are fixed. For man has no power to control or alter the vibrational rate of his spiritual consciousness, but he is able to alter and control the physical, psychical and mental vibrations, and could man but correlate these with his spiritual vibrations, men would be as gods.

We can understand, then, that as the rate of vibration is raised, evolution advances and body and soul are correlated with higher planes, and if, as we have tried to show, all manifestations have as their foundation variously grouped vibrations of mind ions and differ from each other only in so far as these groupings differ, then it must be possible from a correct knowledge of these groupings to transmute the corporeal into the spiritual.

It is a well-known fact that by raising the vibration of a physical object it tends to move upwards but that, given too great an impetus for that actual body to bear, it will fly off at a tangent and become disintegrated.

This has been illustrated scientifically by means of an experiment made with a light four-bladed propellor of aluminium, whose one-inch blades were revolved on a hardened steel rod, driven by an electric motor. When first turned, the four

arms could be seen revolving in their normal physical appearance but, as the speed increased, connection was manifested between them and they appeared first as a revolving cross and then as a complete circle. As the pace increased further, a new state of consciousness was induced, heralded by the manifestation of sound, a hum being audible which rose in pitch as the revolutions multiplied, until its vibrations went beyond the scansion of the human ear. When the seventh octave above human hearing was reached, a still further stage of consciousness ensued and colour became visible, passing from delta white through deep red, bright red, orange, green, blue, indigo and violet until these vibrations, too, passed out of the range of the physical senses. They then entered another phase of consciousness as X rays, V rays and N rays, the colour manifested then being again delta white, the harmony of all colour. Could these vibrations have been quickened indefinitely it seems possible that vibrations capable of manifesting factors far beyond the mineral consciousness would have been reached but when they reached a pitch beyond the ability of the physical plane vehicle to bear, the propellor flew off the rod and broke into minute particles. For, as we said, every physical body is constructed to bear only a certain stress of vibration and if the strain becomes too great, the atoms disintegrate and are resolved back into countless ions.

We see this in the human kingdom when excessive stimulation of the mental or emotional vibrations may cause them to become so much higher than those of the normal status of the body that extreme physical weakness ensues and the psyche may finally be detached from the body altogether. The body then resolves into its original elements, freeing the spirit which mounts upwards. It is a noteworthy fact that the highest rate of vibration on the physical level is not found in the units of the human kingdom but amongst the chemicals of the mineral region. The idea of the transmutation of metals, which has been current since the earliest ages, was solely a matter of producing a change of vibrations though, occultly speaking, the transmutation of base metals into gold always meant the transmutation of the material into the spiritual.

In any case if we hold that the physical and metaphysical worlds must be analgous as far as the essential factor of vibration is concerned, then from a knowledge of the one we should be

able to arrive at a knowledge of the other. For it is obvious that we cannot arrive directly at any knowledge of the spiritual world and therefore we can only try to analyse the physical world down to its lowest terms and try to discover some essential element common to all things which could, hypothetically, have a counterpart in the metaphysical world.

Now the primary aspect of the physical world is the electronic system which shows us the formation of each and every atom from different groupings of electrons. Furthermore the elements out of which all the multiple manifestations of the physical plane are built up, only differ in so far as the grouping and number of their electrons differ. Since, then, the groupings of electrons is according to their rate of vibration, we find here a clue to the essential structure both of the physical and the metaphysical world. Grouping the desire and mental regions into one whole as the metaphysical world of mind, if we hold that mind is made manifest by groupings of vibrations of thought ions just as matter is built up by groupings of vibrations of electrons, or electrical energy centres, these centres must be the analogous factors underlying both worlds which build up the individual structures. For, just as the groupings of atoms go to form each individual structure which the completed manifestation displays so, though it has not yet been admitted by Science, we hold that the mind itself is of atomic structure and that the difference in each individual mind and the personal possibilities thereof, is due to a difference in the groupings of the atoms of mind of which it is composed. For if electricity, which no one as yet has defined, is taken as the fundament of all manifestations in the physical world, then it is reasonable to suppose it to be equally a fundament of the substantive and spiritual worlds, whether called electricity, thought or consciousness. The usual name for the common factor underlying all things is spirit and spirit, then, might be thought of as an undifferentiated manifestation of electricity. A similar analogy between the physical and spiritual world is often shown in ancient teachings where we find the manifestation of God accompanied by thunder and lightning, two electrical manifestations. This does not mean to suggest that electricity itself is the Manifestator, for electricity is known to be a function and behind all function there must be a functioner, nevertheless, if

electricity in some form is fundamental in the manifestations on all planes, there must be some power of which it is the essential manifestation and this essential Power we have called the Eternal Principle.

In this sense we might conceive the Eternal Principle as One omnipotent, omniscient and omnipresent All-consciousness, too great to be conceived by us in Its totality and thus only to be apprehended when arbitrarily broken up. When so broken up we gain some dim concept of It in fractional terms, but since we have now analysed the infinite, we arrive at an anthropomorphic concept in terms of our own finite experience which will be symbolic of the truth but not that truth itself. For the finite mind cannot conceive function occurring other than in terms of its own experience and for this reason we are forced to build up the metaphysical world primarily in terms of ourselves. In other words, all manifestations are units through which spiritual vibrations function in varying degrees, but since we can only grasp a concept within the limits of our own small fraction of spiritual vibration, our sense of infinity is cut off from us in the physical and it lies solely within the realm of the psychical to bridge the gap. For all spirit is brought out of its own infinite region into physical experience via the substantive or mind region and thus again physical experience is seen to be only an apparency whose causes lie in the mental regions. No function can occur in the material region without a substantive function lying behind it and similarly no function can occur in the substantive region without a spiritual energy or urge lying behind it and in this way no link is missed from plane to plane. Thus the whole physical experience is seen as but an occasion whereby spiritual entities are enabled to come into function, first by the manifestation of a substantive and then by the manifestation of a physical aspect, for without these two aspects being present they would be unable to be manifest at all in the material world.

Spirit, as interpenetrating all planes, represents the enlivener, and since we have postulated spirit as vibration and this vibration as life and consciousness, vibration can be seen as the foundation of all manifestations and of all differences between manifestations. The Law of Vibration may be called, then, the senior law in the cosmos of things since, by this law, not only can the other laws be controlled but, without vibration, no such thing as a thing could be manifest.

PRINCIPLE IV

RHYTHM

Rhythm, which is a picture word taken from the sound of closely vibrating things, implies a recurring motion, change or impulse, proceeding in time-measured alternating sequence. It is a motion or action in opposite directions with alternations between two poles of motion or action [1] and with a regular interval of time between such motions or actions.

Rhythm is pendulation and implies regularity, which is to say, vibration in order, hence we cannot separate Laws 2 and 4, namely, the Law of Law and Order and the Law of Rhythm, though strictly speaking all these cosmic laws are manifestations out of one another.

In all phenomenal change there must always be two opposite extremes between which the requisite change or motion is manifested and Rhythm is produced when this alternating swing from one pole to the other is in some definite proportion and has some regular period of time between each beat or impulse in either direction. This period of time between alternating impulses constitutes the rhythm, rate, degree or beat of each particular manifestation and this is technically called its rhythmic measure of periodicity.

Rhythm always implies the coexistence of antagonistic forces and, although it may be either succeeding or interrupted, may run smoothly or syncopatedly, it always necessitates a perpetual reversion of motion between two opposing limits and a definite proportion of time between one beat and the other. The swing occurs between two points in polarity or between recurring points on the same plane and nothing can swing beyond its own rhythmic limits.

(1) A motion is not necessarily an action, though a motion or an emotion may be an action; a motion simply implies the impulse towards action which may or may not arrive at action.

All motion emanates from some given centre of impulse and necessarily the greater the initiatory impulse, the greater the swing will be, but to make the motion rhythmic the centre must itself be moving rhythmically, that is to say, for the motion to be circular and continuous, the point of impulse must itself be moving in a circle. We have said that rhythm is pendulation in that it is motion between two points, but the swing of a pendulum is an interrupted rhythm whereas completed rhythm must be a circular motion manifesting as a complete movement in an orbit, and to be continuous it need not be a completed circle but it must be cyclitic. We see in Nature the perpetual circular rhythm manifesting as a spiral, for the point of impulse of the life underlying all creations is itself under the law of progressive vibration and is itself ever moving forward. This being so, we see that there is no real retrogression in Nature, the polar swing of growth and decay being but rhythmic alternations which, as a cycle, tend always onwards, the rate of progressive movement being according to the energy at the point of impulse.

We have already postulated all growth as fundamentally a question of consciousness, and when we come to the question of consciousness we find that all expansion emanates from some root centre, which is the basic point of consciousness in any particular manifestation. Through growth and expansion this basic point moves from a lower point on to a higher, as for instance, in the consciousness of the plant, the basic point is in its roots while in the animal and in animal man it is in the middle part. In the true human the centre of consciousness is in the head so that the centre of consciousness, the focus of impulse whence the evolutionary rhythm emanates, shifts in a spiral path from the root up to the middle and thence up to the head.

The status of evolution of each unit is thus dependent upon the position of its centre of consciousness which fixes the particular rate of its vibration and rules the extent of progress possible within. The spiritual vibration of the human, the impulse of the being, passes directly to the solar plexus whence all the automatic processes of the body are controlled, while those of the mentation, the higher regions of mind, are centred in the head and herein lies the primary kinetic of the human. This vibration is strongest at its point of impulse and flows thence through the brain to the extremities in descending rates. The

region of the emotional level lies in the plane of the spine, having its centre at the base, for which reason, emotion in man is an ascension whereas in animals, whose spines are for the most part parallel with the earth, emotion is merely sensation and not an ascending emotion, for nothing can run higher than its source. (This is speaking in very general terms, as it is not within the scope of this lecture to enter the field of esoteric anthropology).

All emotion is a variation of the vibrations of the desire plane from their original momentum producing a tidal flow from one extreme to the other and since nothing can swing beyond its own rhythmic limits, once an emotion has touched its zenith or nadir in any particular unit, a swing back to the opposite pole is bound to ensue. There is a process of neutralisation possible, however, wherein all emotional rhythm can be restricted and kept in check and this is effected by raising the mental vibrations above the plane of reactive consciousness and equilibrating the mind above both poles of the particular emotional state. In other words, by a denial of the personality aspect, the swing of the emotional pendulum backwards and forwards from pole to pole is prevented and this of itself will raise the state of consciousness to the plane of reason, allowing all emotion to pass below. This process is also called dead-centering and by its means all emotion of the lower levels of consciousness can be controlled. The lever by means of which the emotion is carried up onto the mental plane and neutralised is the Will and it is the Will which can advance the central point around which the life impulse is revolving and transmute the everlasting swing from pole to pole into the spiral ever mounting higher.

For the emotions as we experience them are mostly of the lower nature of the personality and the Law of Rhythm under which they act necessitates a swing down if there has once been a swing up and vice versa. But the process of neutralisation restricts this rhythmic flow and, by raising the centre of consciousness above the personal plane, keeps the lower emotions in check. By dead-centering, the personal emotion is transmuted into an impersonal abstraction and the essential reality is abstracted from the emotional and phenomenal experience and ceases to cause pain. In other words, if you can look at an emotion and analyse it scientifically and impersonally, until it

leaves you perfectly calm, you are dead-centred. This, of course, applies only to the lower plane emotions experienced in the personality; on the upper planes, whereon the higher levels of spiritual emotion are touched, a true sentiment of the individuality may be experienced as opposed to the sentimentality of the personality, and in this region lies the true aspect of religious emotion in terms of the Pure Reason, which is the Christos.

Occult philosophy, however, while teaching that all manifestations of whatever plane of function are but differing aspects of vibration brought into manifestation through the Law of Rhythm, holds that this rhythm changes in aspect as it meets the medium of the various planes, correlating itself with them, while remaining the same in essence. In this way the physical experiences help us to conceive the substantive causes lying behind them and, continuing along the same line, the substantive or mental experiences must help us to understand the spiritual. Thus we argue the physical in terms of the mental and the mental in terms of the spiritual, and then, by the Law of Correspondence, we arrive at an understanding of the physical in terms of the spiritual.

By this law we find the clue and the clue is that fundamentally the basic essential of the spiritual world is also the basic essential of the physical world and if we study the manifestation of life in the one, we shall gain some concept of life in the other.

In the physical world we know that all manifestation has a dual aspect and since the physical arises out of the substantive, there must also be a two-fold aspect of mind. We suppose, therefore, that these must be found in the spiritual world also. The senior functions of the Cosmos must be found, therefore, in two-fold aspect on every plane, though differing in degree according to the density of that plane itself. If then we try to find the essential aspect of these planes and begin with the physical plane, we shall find that the senior necessity of that plane must obviously be that of Life itself, the electric spark of being, while the second essential may be said to be Light, since without light no manifestation can proceed beyond its genesis. Life and Light, then, if essential on the physical plane, must also be represented on the substantive or mental plane, manifesting

according to the medium of that plane. We know that the energetic of Mind is Desire working through the Will and this would correspond with the aspect of Life while, if we take Light into its true substantive correspondence, we shall find it to be the understanding or true grasp of experience. Having got thus far, we could then try to arrive at some understanding of the spiritual Life and Light in terms of the substantive Will and Understanding, and since we know that the spiritual plane must be one of entire sympathy, there being no polarities present, spiritual life would be akin to Divine Love and spiritual Light to Divine Wisdom, and the two together would come into function as Love and Law. By the Law of Correspondence we can then argue back to the physical in terms of the spiritual, and find Love and Law providing the essential energetic governing the physical plane also.

Thus we have a fundamental life vibration which by a definite law of rhythm funtions in two-fold aspect and brings all manifestations from their founthead on to the planes below, and all manifestations therefore must be bound together in terms of it. In other words, all manifestation is due to vibration and all types of manifestation, whether in terms of the life and light of the physical, substantive or spiritual planes, must all be subject to the Law of Rhythm.

PRINCIPLE V

CYCLICITY

The Principle of Cyclicity sets forth the universal circular direction of process or progress which is apparent in all the manifested world from its highest to its lowest manifestation. For a cycle postulates uninterrupted fluidic motion, and where vibration and rhythm are present—that is, where vibration provides the impulse and rhythm the action—cyclicity is bound to ensue, cyclicity being the reaction to rhythmic vibration.

In all creations the bio-urge must act impulsively on one or other of the centres of outpouring—possibly the ganglionic areas—and this sets up vibration, primarily syncopated, which causes the wheel or whorl or operation to oscillate, manifesting thermic risings and fallings. These vibrations pass onwards in more and more rapid impulses, change the syncopation by alternation of variations until, at a definite point, syncopation is overcome and gives place to rhythm. At the point between syncopation and rhythm the whorl of operations is static, but the rhythm proceeds onward as a kineticism and radiates to all the various functional areas. If then the outside or exocarpus of the whorl is kinetic and the inside or endocarpus is static, polarity must be present, producing a tidal swing from pole to pole; and if the centre itself is syncopating under the law of Vibration, instead of a ceaseless uninterrupted movement in a circle, there is bound to be cyclicity.

Cyclicity can be seen in action on the physical level in the rotation of a weight on a string for, as the vibrations are increased in terms of positive action the weight will swing up on a spiral path, swinging down again as they decrease in terms of negative action. But if the centre itself is also continually progressing, then the whole passage up and down will be one continuous cycle.

In the chemical world of electrons, atoms vibrate cyclically

towards a deceptive point, on the attainment of which they start in the opposite direction. When the vibrations slow down, the electrons are said to accrete—they manifest capillary attraction, which is the prime source of physical sex, leading to the generation of material forms—while a rise in vibration causes attenuation of material substance and produces an evolution to a rarer condition. In the same way, if we take a psychological aspect, we find that vibrations set up in the sympathetic nervous ganglia of a human being, change to rhythm and proceed outward into the mental area. There they may rise to the surface of the consciousness or go deep into the sub-consciousness but, whichever they do, they must proceed by spiralisations either up or down; that is, they must pursue either an involutionary or evolutionary course. For if an emotion exists only in the conscious area it will be evolved and thrown off, whereas if it is involved in the subconscious area, it will be burnt into the depths of the inner nature and will there set up complexes.

If now we think of the Eternal Principle as the centre whence all emanations primarily proceed, then the initial emanation must descend spirally in radiation to a secondary aspect of the Eternal Principle, The Logos, to whom all function is delegated. The Logos reflects the Eternal Principle in dual aspect but actual polarity cannot function before the Logos aspect is attained since the Eternal Principle Itself does not descend into manifestation as Itself, but passes on the power to this secondary aspect. Polarity naturally stands for duality and thus from the initial aspect of the Eternal Principle ever unmanifest and the Logos in duality comes a threefold aspect, the Three-in-one. This Initiatory Three itself comes into manifestation as three Powers —called in this philosophy the Lords of Form, Flame and Mind, the Lords of Form and Mind being the reflection of the duality and the Lord of Flame the reflection of the entitial three of the highest level. Three on the highest level and two on the one next below make five, so that on the substantive level we have the number five. The five of the substantive level is conceived by us in terms of our five physical senses, which have always been held to be the instruments whereby the physical region is translated to the mental.

On the physical level we know that all manifestation has a dual aspect and, adding two to the five of the substantive, we

postulate that the extent of all our manifestation must be in terms of seven. If seven is manifest on the physical level, it must be in correspondence with a seven on the highest level and if now we think of the Eternal Principle as the Unit or Unity of All-consciousness, then we hold that from this first point of Consciousness seven radial points of consciousness emanate, each of which constitutes a Logoidal Ray and is the starting point for a further seven rays of consciousness.

These radial Logoi are held to be the starting point for all souls in manifestation and we hold that all souls emanate from one Logos or World Soul, which World Soul does not stand alone but, with the universe It ensouls, is one of seven universes that make up a complete cosmos. In the evolution of worlds, the Principle of Cyclicity is also carried forward and in ancient mythology it goes by the name of " The Thread of Ariadne," the symbol of the Thread of Ariadne showing that the spiral itself goes in a spiral and involves and evolves along its own spiralisations.

The Logos, then, is the centre of our world of consciousness and we know that the centre of our physical universe is the sun. It is not unreasonable to suppose, therefore, that there is some relation between the centre of our universe, the sun, and the centre of our consciousness, the Logos, and for this reason the Logos is called " The Sun behind the Sun." The Sun behind the Sun is the Logos and the essence behind the Logos is the Eternal Parent.

Now we know that the movements of the physical sun and its satellite the moon (which is but another aspect of the power of the sun) progress in definite and regularly recurring cycles, the path of the sun being regulated by the equinoxes which give us the four seasons and produce the infinitesimal cycle called a year, while the cycle of the moon recurs in the even smaller period of a month, during which time it goes through its four phases. This lunar quarter contains seven days and nine hours and thus the whole phase of the moon lasts about thirty days and gives rise to the period definitely called, from the word " moon," a month.

The solar force in itself is purely positive and creative and it is not until this force acts via the moon that together they produce magnetism, and a reproductive force is manifested

producing function. For this reason all change of function is reckoned in periods of sevens—or weeks—(for " week " is the same word as " seven ") and this ratio of time in sevens is specially connected with the moon. The fundamental law of cyclical periodicity is controlled by the rate of time as weeks or sevens and this reckoning is not only shown in the seven so-called " days " of creation but also in all Old Testament prophecies, where weeks are always the appointed measure of history.

But besides these two minor cycles of year and month regulating the life of the unit, man, both the sun and the moon move in a far larger cycle which marks not only the evolution of unit man but the sphere of the whole evolution of humanity, as consciousness. The secondary cycle of the moon is called nutation and is a period of nineteen years during which the action of the moon on the earth's axis causes the pole of the equator to oscillate across the pole of the ecliptic, the number nineteen being a very significant one in evolution. The secondary cycle of the sun is the period occupied by its complete recession through all the twelve signs of the zodiac. This is brought about by the time of the equinoxes shifting slightly backwards every year so that, whilst going forward through each sign once a year, it is at the same time slowly receding through them also, the whole period of recession taking approximately 26,459 years, a cycle which is called a sidereal year. But, as we said, the periods of man as the unit of evolution are reckoned in terms of the functional week of seven, even the short year being more an axial movement of the earth itself than a true cycle of the sun.

The human body itself shows this reckoning of time in sevens, for man's various bodies, physical, desire and mental, all develop and come to maturity in periods of seven, while the very cycle of his earthly existence is divisible into three main stages, comprising 21 years of growth, 28 years of maturity and 21 years of decline, groups of sevens making in all the three-score years and ten allotted as man's normal span. But this period of 70 years was not chosen at random for, on being reckoned out, it is found to be analogous to one day in the whole sidereal year mentioned above, illustrating the truth that man's life is but as a day in the sight of the Heavens.

The sidereal year which marks the far larger sphere of the evolution of consciousness is reckoned in accordance with the measurements of the circle itself—that is, according to the measurement of the right angle. The right angle we know gives us ninety degrees which is the fourth part of a circle. Two right angles will consequently give us a hundred and eighty degrees and together these will form a straight line. Reckoning in terms of the functional septiform periodicity, therefore, we find that seven of these straight lines give us a total of 1,260 and this total in years is found to mark every outstanding event in the history of the evolution of the human spirit called religion, whether the reckoning be in solar or in lunar year. For it is obvious that there must be some difference between solar and lunar years since the solar year is a period of $364\frac{1}{2}$ days and that of the lunar a period of 360 days. This being so, there is always a ratio to be calculated between these two periods and this ratio is technically called an epact. In a week of lunar years, that is, in 49 years, the epact between lunar and solar years is $1\frac{1}{2}$ years, making $50\frac{1}{2}$ years to the cycle, so that there would be three complete years epact in the double cycle of 98 years. In the cycle of 1,260 years, therefore, the epact would be 38 years and this amount would have to be deducted to find the number of lunar years in the cycle and would bring the lunar reckoning to 1,222 years.

It is not necessary to give here the various events in the world's history which have fallen within these exact periods, a study of religious history will supply them; suffice it to say that while the consciousness of humanity has been slowly evolving in the light of radiations of the Sun behind the Sun, its progress onwards has been evidenced by the cyclic rise and fall of all the particular religious faiths which have been the vehicles of man's growth and experience. At the same time, the actual sun of the physical world has proclaimed in its cyclic course every outstanding event in the histories of those same religions and their relation to man.

The connection of the sun with the cycles of the evolution of man's spirit is seen in a two-fold aspect:—

1. In the aspect of spiritual truths themselves.
2. In the actual astrological aspect of the passage of the sun through the heavens.

For this physical sun, though a natural phenomenon, can

also be seen as a principle, since, not only does it produce all creation and reproduction upon the earth, either directly as itself or indirectly via the moon, but it also sheds its influence of light and heat on every creation, thereby affecting its consciousness. The consciousness of the actual body of the earth is shown by its gravity but the sun has a fluidic consciousness which it delegates in some part to the earth, its offspring, and without this radiation from the sun possibly none of the creations thereon would have an elastic consciousness at all and thus would not advance in any way.

Thinking of the sun in this way, we might say that the source of these heat-giving rays takes on the aspect of a mind, corresponding with the mind of man as we understand it, and that the rays of the sun therefore constitute its consciousness and must stand for awareness in some degree. We say, then, that one aspect of the sun deals with body while another influences the soul; or in other words, the sun viewed as a flaming mass of matter belongs to the lower realms of body but its influence functions as an intangible absolute attribute. For while the sun as a molten mass is definitely corporeal, the effect of that mass is mental.

Since then the actual sun has held such a large place in the evolution of the earth's consciousness as a whole and of the creations upon it, it is not surprising that sun-worship has also held a place in all the earth's epochs and that the cyclic rise and fall of all the various concepts of sun-worship provide almost the whole history of religion. It must not be forgotten, however, that behind the dogmatic teachings given to the masses lies always the sublime truths of the Sun behind the Sun, which is the Logos.

All through the history of religious evolution we find that, though the cycles of religious dogma all show forth these truths in a different manner and with a different nomenclature, there is but the one great Arcanum underlying them all. For divine truth is one and eternal, and all doctrine is based on this one truth, however much it may differ in form.

The consideration of the symbols under which the various religions have been taught brings us to another cycle called the Messianic Cycle, which is approximately a period of 12,091 years, or half a sidereal year. A Messianic Cycle is not a definite

period marked by so many revolutions of the heavenly bodies but is a period of twelve solar cycles whose epact is a year of years or what is called prophetic time. In one whole Messianic Cycle the sun recedes through six signs of the zodiac, the period during which it remains in each sign being called in the Jewish reckoning—" time, time and half a time," and it is at the bisection of this period, that is, every 1,260 year of the cycle, a period called " time and half a time," that every new phase of religion is inaugurated. According to the sign into which the sun is receding so the various symbols of religion alter, as for instance, when the Sun was in the sign Taurus all the symbols of the Bull came into force and on passing to the sign Aries, the God became " the Lamb " and his followers were designated shepherds. Similarly in the teachings of Jesus which ushered in the Piscean Age the symbol of the Fish arose and his disciples were called fishermen. Moreover the vibrations of these various cycles also have a marked effect on the evolution of consciousness, the positive signs bringing a rise in the male consciousness and the negative a rise in female consciousness. We are just now entering upon the feminine cycle of Aquarius, the water carrier, and evidences of the great augmentation of feminine consciousness are already very marked. Water is essentially a feminine principle and the sign Aquarius shows forth the dual aspect of Divine Mother and Earth Mother.

There is one other important cycle to be mentioned here, namely the Naronic cycle, which is a period of approximately 600 years. It is reckoned according to seven times seven, or a week of weeks, which week of weeks goes by the name of a jubilee, forty-nine years plus the epact of $1\frac{1}{2}$ years bringing the period of a jubilee to fifty years, and the twelve jubilees to 600 years.

At the beginning of each Naronic Cycle a manifestation of the guardian spirit of this earth and of the cycle appears, the exemplar of the Sun behind the Sun, called in esoteric teachings the Christ Principle.

The last Exemplar to be manifested on this planet was Jesus of Nazareth and the very period of the life of Jesus, given in the Bible as 33 years, is significant, since this number 33 corresponds with one day in a Messianic cycle which, strictly speaking is 33 years, 7 months and 7 days. For the Christ Principle is one but the manifestations of the Christ follow a cyclic course

and the appearances of all the various Exemplars are marked by septiform periodicity. The Christ is essentially the Power, Love and Wisdom of the Son (the Sun) made manifest, and the story of Jesus as told in His Gospels is a key to the manifestation of God the Father, the Eternal Principle, in Light, Life and Love, and how these operate in the being of man.

For the Exemplars do not come in human form as a vicarious sacrifice for man, but to show that the Christ must be within each man as well as for him. The third Naronic messenger since Jesus is now due (the two previous ones not having been manifested on this planet) and signs of His coming are already evident.

We have now said sufficient to show that everything in the universe, from the atom to the whole Cosmos itself, manifests a principle of cyclicity and that this cyclic ebb and flow, which is itself a continuous progression in spirality, finds its counterpart on every plane of manifestation. For all things in involution and evolution, whether physical, mental or spiritual, progress in cycles and the whole spiral of evolution which, in its essence, is the continuous evolution of divine spirit, is unfailingly reflected on every plane of being. Each stage of this evolution is marked by the cyclic course of the sun, moon and heavenly bodies so that in very truth it may be said—" The Heavens declare the glory of God and the firmament showeth His Handiwork."

PRINCIPLE VI

POLARITY

The Law of Polarity states that all phenomena manifest polarity, or those opposite and contrasted sets of qualities, properties and powers operating in opposite and contrasted directions.

Now in the whole study of metaphysics we note that manifestation is always in terms of qualities, properties and attributes; but in the Law of Polarity instead of an attribute, which operates at one pole only, the word Power is substituted, and the reason for this is that an attribute possesses potentiality but not necessarily potency whereas potency signifies the attribute actually in function.

Thus potency first takes shape in the Law of Polarity, potentiality then being superseded; for that which is opposite to something is not potentially opposite but potently and definitely so.

This does not mean to infer that the alpha and beta poles of a creation are both or either necessarily in manifestation, but that where an alpha or beta pole is in manifestation they must have as a potency the opposite pole either in or out of manifestation, that is, either in existence or in being.

Any pole and any opposed pole, or any pole and any contrasted pole, therefore, are not in terms of potentiality of genesis or ultimate, but in potency of the same. Nevertheless, although a thing may be in manifestation and by its thinghood manifest either an alpha or beta pole in terms of the Law of Polarity, that very thinghood is but the concretion of the potentialities of its thingness, and thus it is maintained as an essential principle that the alpha and beta poles together form a unity. Every thing, whatever its definite and specific set of qualities, properties, attributes and powers, is always qualified by its thingness,

and it might be as well at this point to define the terms, "property, quality and attribute," since these provide the essential thingness of each particular manifestation and its polarity aspects.

A quality signifies the nature, virtue or particular potentiality of any creation, relatively considered. For instance, if you take the quality "good" it can only be relative, since it cannot stand alone but must be qualified by some statement such as "good man," "good sensation," "good dog," for the words to take on any specific meaning. Moreover the very idea of good can only be understood when opposed to its opposite not-good or bad, just as bad is only bad when there is also some definite conception of a good or not-bad; so that we see that if any quality is to be apprehended, polarity is an absolute necessity. Thus every quality sets a standard for its own polarity and only comes into realisation in relation to its opposite. That being so, all qualities must be considered qualitatively and relatively.

A property, on the other hand, may be defined as that which a thing possesses as its definite characteristic; for whereas its quality is its nature relatively considered and is an abstract aspect in terms of cognition only, a property is always proclaimed in terms of recognition.

An attribute may be defined as the potentiality possessed by the thing of proclaiming itself in terms of function, and if now we examine these three terms in the light of man as a manifestation, we shall see that though we know that he possesses certain qualities, these are not proclaimed to us until such time as they come into function, and so become recognisable as an effect.

Now function presupposes action, and moreover any physical, mental or spiritual function postulates also a cause lying behind such function. For no function can occur without prior causation any more than function can occur without subsequent effect, and even where the cause is unknown and the function unseen, the effect is always observable in some degree. When we are not able to observe things in their entirety, we put them down in general terms as action and reaction, because we know that wherever there is action, a reaction is bound to follow. But whereas causation may apply to any level, action and reaction apply to the substantive and physical levels only. In the spiritual region, we do postulate a moment, which is defined as "that

convergent point in space and duration wherein opposed or parallel forces meet for the genesis of function," but in this region the forces are parallel and co-equal and their inter-relation, therefore, causes no reaction.

Metaphysics, then, tells us that all things are known first by their quality, secondly by their property and thirdly by their attribute, and since we have shown that quality is abstractive, property functional, and attribute effective, these three are analogous to Cause, Function and Effect.

Each thing, then, is said to consist of two opposite aspects, one being the recognisable thing, that is, recognisable either from analogy or reasoning in terms of observation, imitation or education, and the second the potentiality of such thing, which will be in terms of the polarity of its observable qualities, properties, attributes and powers. These, though not in function in the thing itself, must be capable of being called into manifestation at any given moment in space and duration. For whatever the effect, the fundamental cause will always be abstract, and for this reason if the abstract pole is to be called into function, this can only be done when the concrete effect is in a direct path with it; that is to say, an abstractive aspect can only be adduced into manifestation along its direct unital line. For there can be no deviation from the unital line for the abstract cause, since metaphysics states that active energy having once been initiated, can only be prolonged in terms of its own progressive axis. Beyond that axis there may lie further abstractions which themselves produce effects in polarity to the original unital line, but the original cause can only be brought into manifestation along its own line.

To illustrate this more clearly, let us suppose that A and B are two points in polarity, as in Fig. 1.

Fig. 1.

A
.
.
.
B

That is to say, let A be an abstract cause and B its concrete effect. Then though A is in contrast to B, and B is opposite to A, A cannot be said to oppose B since B is merely the manifestation of its path of descent into concretion, and A on its abstract plane comprehends every subsequent effect within itself. But in the passage from abstract A to concrete B there may well lie within the arc of function AB some point C which will con-

stitute some static point between the two; then if this point C has come into manifestation, it too must have a polarity aspect at D, in which case the whole unity CD will appear as a polarity aspect of the unity AB. (Fig. 2).

Fig. 2.

A
.
.
C . . . . . D
.
.
B

If CD acts as a polarity to AB, then it can only move in terms of the whole unity of ABCD, and the relationship of CD to AB will never be altered even though CD may apparently take up the position of AB. If this should happen, it will not actually be the points themselves that have changed but their medium which will have shifted, as illustrated in the shifting of the needle of the compass, which occurs owing to the movements of its surroundings but not from any actual shifting of the poles.

Thus the polarity movement between two opposed unities is only an apparency, for even though the direct path AB is interrupted at CD thus producing a staticism leading to further polarity aspects, the two sets of polarities AB and CD will never constitute a true harmony, since true unity can only consist of the one and its opposite. All polarities emergent from A, therefore, must be balanced at B before any harmonising of the concrete with the abstract can ensue.

For take A as a spiritual emotion or cause, then the manifestation of this spiritual stimulus will be represented on the concrete level by an effect at B. If this is so then in the path from abstract A to concrete B, it must have passed through a static point C, at which it was neither abstract nor concrete, which point must be in the substantive or mental region, since only this region contacts both abstractions and concretions. All the way from A to C the spiritual emotion or cause will be abstracto-substantive and from C to B it will be substanto-concretive until it actually comes into concrete manifestation at B.

The whole path, then, can be said to be composed of:

1. An upper arc stimulus.
2. The substantive media.
3. The concrete manifestation.

According to the Laws of Polarity, therefore, any emotion starting from a spiritual level stimulus and travelling into con-

crete manifestation, must reach a point on the substantive between A and B, (never at A or B itself), at which it will be static and no longer kinetic. The interruption of a kineticism always produces further polarity since another manifestation has arisen which must also have its polarity aspect, and therefore in the substantive media a second line of polarities come into play between C and D which partake both of substantive and material qualities but are in polarity as a whole to the spiritual stimulus at A. We see, then, the original spiritual impulses of our being are polarised by side emotions correlated with the material aspect, bringing about action and reaction on the physical level out of harmony with them, and inducing a continuous swing from pole to pole on the lower emotional level. We recognise this aspect CD, then, as an outside factor which has no true part in the essential unity, and the manifestations on the line CD can be recognised as merely apparencies in terms of polarity. For the original line of spiritual momentum from A is polarised by CD on the substantive level on the descending aspect to bring it into concretion at B, but CD can also be polarised by AB on the substantive level in the ascending aspect, to bring it into harmony with the abstract A.

We might, for instance, take the line AB and call all above the median point good and all below it bad, in which case our line would represent every degree of good and bad from extreme to extreme, constituting one manifest unity, since without its opposite the first pole cannot be defined. But we must not forget that polarity is not solely the opposite set of qualities, properties, and attributes, but that it also postulates opposite and contrasted powers or functions, so that polarity brings in the opposing functions of the Good-Bad unital line also, producing good and bad action on the material level. We know that all material action is an effect of substantive causes, and thus on the substantive level the Good-Bad line would manifest as the emotional polarities Love-Hate, translated to the senses as Pleasure and Pain. If then you have the point A representing the All-Good coming into manifestation in the material world as Good-Bad, on this lowest level the initial impulse A will be occluded by the line CD representing the substantive-emotional region of Love-Hate.

For all emotion in this region can be resolved into these

two, represented to the senses as Pleasure and Pain. They produce a continuous swing from one pole to the other, either as increasing love and decreasing hate or vice versa having between each of these cycles a momentary point at which neither the one nor the other has predominance which is called indifference. For it must not be forgotten that true indifference on the Love-Hate line cannot be reached unless either Love or Hate has been first experienced, since you would have no manifestation on the emotional line at all unless you had been on one point of it in the first place, for which reason you cannot be truly indifferent to anyone unless you have once been in some personal relation to them.

Furthermore the extent of your swing from pole to pole is determined by your own emotional momentum; which is to say, if you can love much emotionally you can also hate much, for if you have a big swing on the emotional line CD on the positive side, the capacity for the opposite swing is always potential, and vice versa. In each case when your swing has reached its rhythmic limit, a repulsion and reversion in the opposite direction is bound to ensue, so that we find attraction and repulsion themselves as but two aspects of one unity, that is, as the contrasting functions of polarity. For without apparently altering our course, once the pole of an emotion is reached, a return back to the opposite one is inevitable, a fact that is easily illustrated by the points of the compass, since from any of the poles it is impossible to proceed save in the polarity aspect. That is to say, if you are actually at the south pole then no matter in what direction you set forth, you will necessarily proceed north, and the same is the case with north, east and west. In the polarity aspect of the emotions the same thing happens, for if you reach the utmost pitch of an emotion it will appear in terms of its opposite, as we see when we speak of " exquisite pain " or " poignant joy," and thus it can be realised that if we are actually at the pole of any particular unity, it is only possible to proceed in terms of its opposite.

For we must realise that constant emphasis on or activity in one particular direction must lead to a manifestation of its other pole, and that we automatically fly back to the other extreme of feeling or action if we have over-emphasised some one emotional state. When we see that an emotional and personal

love can so quickly be transmuted into hate and that the best of friends or most ardent lovers can become the bitterest enemies, while on the other hand it is possible for persons who originally detested each other to become the closest of friends, we shall come to an understanding of this principle of Polarity which will enable us to transmute any one emotional state into another, consciously replacing all negative states by positive states and all unbalanced states by balanced states. Thus Fear, when understood, may be transmuted into Courage, or the slothful may shift into activity and energetic action, when it is understood that there is no actual change needed of one thing into another, but rather a shifting of the centre of polar force from the extremes of their field of function to a point of balance, much as one would shift the carriage of a typewriter from one to seventy or change the focus of an opera-glass. The only release from the eternal swing from pole to pole lies in balance, by which factor we hold the emotion by means of Will on a median point of its field of function (that field we have called CD), and bring it into line with the original spiritual impulse coming from A to B. We can then regard our whole substanto-physical emotion in the light of its opposite, the abstract spiritual emotion, and we shall then have translated both our extremes into balance. In this case reactions on the emotional and physical levels are neutralised since we have become cognisant of, but not subject to, the emotion.

By an understanding of this principle of Polarity we are also able to influence the mental states of others beneficially, for we can see how readily a certain rate of mental or emotional vibration may be communicated from one person to another and the mental or emotional state of that person changed accordingly. For instance, if a person is melancholy, depressed in spirits or full of fear, an encounter with another person of a balanced mind, strongly courageous attitude and hopeful outlook upon life may often raise his vibrations to a like degree, causing his negative state to give place to a positive one. The mental scientist works consciously towards this end, bringing his mind up to some desired pitch by means of his own Will and then, having produced the desired polarisation in his own case, by induction communicating these polarised vibrations to the minds of his fellows. A practitioner along these lines may not himself understand the

nature of the principle he is using, but the knowledge of it will enable the student to understand his own mental states better, and this must be the preliminary to any understanding of the mental states of others. The student will then see that these states are constantly changing and that in any case they are all but matters of degree; when, therefore, he can raise or lower his mental and emotional vibrations at will, that is, when he can change his own mental poles, he will be master of his emotions instead of being ruled by them. By this knowledge he will then be able to aid his fellow men intelligently and by appropriate methods change their mental and emotional polarisation when such is desirable.

In concluding our brief consideration of this Principle of Polarity we quote the following words written by one who is a master of the subject of Balance, the art which consists in finding the centre between two extremes and maintaining a poise and balance undisturbed by any emotional or mental storm.

This writer says " Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the consciousness at its centre between the poles of the pairs of opposites, for by balanced poise, polarity and rhythm are neutralised and resolved into unity."

For there is a centre of everything and the centre exists only because of the existence of the circumference. In the same way there is always a point of poise between the poles of every pair of opposites but that point exists only because the extremes exist. In the central point will always be found the power of the whole event of the thing, just as at the centre of gravity of the earth it would be possible to remain in a position of perfect poise unsupported save by the concentrated gravity and indeed so nicely poised that a mere effort of will would exert sufficient energy to propel one in any desired direction. For the power of both opposites is concentrated at their central point of balance and there and there alone is *real* power found. " Action and reaction are equal," says the axiom, and these words indicate that central point in which lies the true lever which will move the whole world.

PRINCIPLE VII

SEX

Sex may be defined as creative energy on any plane. If, therefore, we postulate a Manifestator and manifestations of such Manifestator, since there must have been creative energy to create the manifestations, there must also have been sex.

At the same time, no sex as understood by us could be postulated on the level of the Eternal Principle Itself, for this must be thought of as a unity and allness whereas to us sex proclaims polarity. This polarity however is only an apparency since the word merely signifies that the positive stimulates the negative.

Within the plane of the Eternal Principle no polarities are are manifest for the Eternal Principle must be postulated as solely and eternally creative. This all-creative Manifestator, then, if It is one and alone, to manifest at all can only manifest Itself. But since for anything to become manifest there must be another factor present by which it may be defined, It can only manifest Itself as opposed to Itself.

Now we have often postulated that the essential of all manifestations is its consciousness, and this, therefore, must also be an essential of the Manifestator of those manifestations; that being so, we can think of the Manifestator in terms of an all-creative consciousness and then Its opposite aspect, which brings that first aspect into manifestation, would be a reproductive consciousness. When therefore these two aspects are both manifest, a dual aspect is produced which we call the Logos. The first manifestation of the Eternal Principle is the Logos and the Logos represents a manifest reproductive aspect bringing into manifestation the positive unmanifest aspect of the Eternal Principle. The Logos must be manifest before any sexual function can take place between the creative and the reproductive consciousness and this dual

aspect in unison then becomes itself an effective Manifestor.

These two aspects come into function together to produce further manifestations on all the various planes below, and it might be well to state here that in this philosophy the term Manifestator applies solely to the Eternal Principle, or Prime Cause, whereas any power on a lower plane which produces manifestations is called a Manifestor. The Manifestator must always be a unity of One and All, that is, of Itself and all Its manifestations. All creation starts from this Prime Urge as a self-generative absolute and eternal energy, which then comes down into function as a polarity.

We see then that manifestation must involve at least two levels for which reason all manifestation of the Infinite is said to proceed *downwards*. For the Infinite could not transcend Itself in an ascent and is therefore postulated as proceeding to a functional descent towards substantive manifestation. Obviously these terms must not be thought of in terms of three-dimensional positions but rather as implying a higher and rarer order of manifestation.

Virtually speaking, pure abstractions cease when the Logoidal point is passed, but the spiritual plane as a whole is inceptive only, manifesting on the involutionary arc as undifferentiated creative energy. It is not until its polarity, reproductive force, is actually brought to bear upon it that function starts and with the manifestation of function, the two polarities themselves become manifest. Energy and Force, the prime functions of the material world, then cease to be abstractions and come into existence as positive and negative aspects of one unity. During the whole passage into concretion on the substantive and material planes, each plane is in polarity to the next. Thus the energy and force of one level cross over and become polarised on the one next below, each level being in turn reactive to the one above it and stimulative to the one below it.

In all the universe we find opposing forces of the same thing are in nature bi-sexual, manifesting the dual aspect of the Universal Being, and we know that without the conjugation of these two poles, creative and reproductive, positive and negative, male and female, no new manifestations can arise on any plane.

Thus these dual principles, or polarity aspects of sex, are manifest from the first moment of manifestation and are present

and functional on all planes from the spiritual to the material.

The evidence of the universal presence of sex is conclusively proved on the material plane by the electronic aspect from which all material substances are built up. Professor Crookes has shown that electrons, atoms and molecules are all revolving round each other at a tremendous rate and fusing or separating in terms of attraction and repulsion; that is to say, there is in all things two aspects of energy called positive and negative and each aspect attracts its opposite and repels its kind; in other words, in all things there is sex activity.

We could say that all chemical attraction and affinity arises from sex activity, there being continual marriages, divorces and reunions amongst the atoms, which have themselves resulted from the fusion of electrons. These marriages of the electrons are the primary indication of sex in Nature, and electrons are not concrete bodies but electric energies, having either a positive or negative potency. In the making of an atom two separate integers of divisible factorisation are fused into one atom, wherein they are held together by their separate attractive energy, this same law of attraction between positive and negative, male and female, continuing throughout the activities of the molecules which arise from an aggregate of atoms and which go to form all the different substances of the material world. The fusion of the electronic energies produces that energy which we call atomic force, which energy is so great that, presuming we were able to direct it to that end, the energy from one single atom could blow up Mount Everest. We ourselves are composed of atoms and are possessed, therefore, of the same tremendous force, but since atomic energy is not subject to our direction we are unable to utilise it, and one of the discoveries most sought for by Science today is how to harness and direct the energy contained in the chemical atoms of the Universe.

The first forms that the chemical elements take, consequent on their attraction and union, produce the structures of the mineral kingdom, so that we can say that in the actual generative processes of this kingdom, sex plays its part. It is only in evidence to the senses, however, in the generation of the crystals, the usual form of mineral growth being from without to within, that is, generation by means of accretion. Only in the crystals does generation proceed from within. The generative process

within the crystal is followed by fission and in this fission one pole of sexualism is displayed as a uni-sexual aspect of the two sexuality poles.

When we come to the vegetable kingdom both poles of sex are displayed in many and varied forms and moreover, in this kingdom, sex becomes an appanage whereas in the others it is an embodiment. Sex in the vegetable kingdom, as also in the animal kingdom, is generally static, or fixed; that is, it is dependent upon outside conditions to make it functional or kinetic. Within the chemical and human kingdoms it is always kinetic, which is to say there is no strict season for reproduction. Both animals and plants are dependent upon season for reproduction (the fact that you can force in the vegetable kingdom not bearing upon the matter, since you then produce the season artificially), but chemical and human generation are both dependent upon Will within the manifestation.

But though, as we have said, sex in the mineral kingdom proper is unmanifest save in the crystals, it is generally held that fission, germination and uni-sexual parturition are innate within the seed atom of each manifestation of whatever kingdom and are not dependent upon any particular physical form. For all forms must be enlivened by the Bio-urge or " elan vital," which is the Logoidal aspect in all manifestation, and thus they bear within themselves the inception of the Prime Urge plus the germ of future creations. For being itself a manifestation, the Bio-Urge must participate in all the laws of the Cosmos and thus it will remain, together with the polarities by which it itself becomes manifest, as the prime form of abstract thought within each evolving spirit unit, irrespective of its particular concrete form. For this reason, even if the germ within the seed should not be placed in suitable ground for it to germinate, the Bio-Urge will still be epigenetic and the germ of the possibilities of reconstruction lie dormant within it (Genesis I. ii). When the thought of reproduction in a tree, for instance, begins to manifest concrete form, the radial becomes parthenogenetic and the point between the former potential epigenesis and the manifest partheno-genesis will constitute for it a cosmic night.

Within the animal kingdom, the predominance of sex is too marked to call for special mention, but in all kingdoms this fundamental ergo of existence is bound up in the basic instincts,

for it will be found that these basic instincts themselves are in terms of sex. For the instinct of all life is life-preservation and sex-preservation since without self-preservation no sex can take its part and without preservation of sex, no self can take its part. There can be no differentiation between one thing and another until duality takes place. Prior to differentiation you are all or nothing and thus the two basic instincts of life-preservation and reproduction are intimately involved the one with the other. The third main instinct, that of the herd, then becomes evolved out of them both, the herd instinct being obviously dependent upon sex since it has its beginnings in the life of the family. Moreover, since the origin of the reproductive instinct might be said to lie in the desire to mirror oneself, which is the desire for continued life, it could well be said that the prime instinct of all springs from sex as well. We then see that all three basic instincts have an underlying sex instinct at their root and this shows them, therefore, not as a trinity, but as a tetragrammaton.

On entering the human kingdom proper we leave the region where evolution is carried on by means of the physical instincts and enter the region where mind is the ruling factor. Here again we find a marked sexual aspect in the conscious and sub-conscious aspects of the mind of which we can say that the subconscious is a negative reproductive aspect and the conscious a positive stimulative one. The mental aspect of sex plays a part in all mental suggestion, for this is done by the impinging of the conscious mind upon the subconscious, a process which is clearly one of fertilisation followed by mental conception leading to the subsequent generation and birth of an idea.

When the suggestions come from the thinker's conscious mind and are directed to his own subconscious the process is called auto-suggestion, but the male principle of the conscious mind can also be projected into the female subconscious mind of another person. In this case the feminine aspect may accept the seed thought, allow it to develop into maturity and an idea will then be born on the plane of conscious consciousness. If the process should follow an abnormal course, however, the idea may abort and miscarry and a psychological storm will be the result. In giving suggestion consciously, the projector must be mentally static not kinetic, for only when the lower mind of the personality is utterly stilled, can the higher mental activity

stream through him as a strong kinetic force. But just as there can be no subconscious reproduction without male stimulus, so no suggestion can take effect if the will of the other subject interposes a barrier. For in all cases, while the male desires the privilege, the female must grant permission.

In all cases of personal magnetism, the magnetic aspect comes from the ability of one party to project the male principle of mind and stimulate the female principle of another mind and this is the root of all personal magnetism, influence and fascination. Possible attractions along animal lines are not really in terms of the bio-chemical body itself but of the instincts contained therein, these attractions along lines of instinct being reproductive, and reflective of the negative aspect of the Logos, descending *into* manifestation. Attractions in terms of mind follow along the line of the intellect and are a creative aspect, reflective of the positive aspect of the Logos, in ascent. That is to say, bodies are drawn to bodies in terms of the polarity of function along lines of the instincts but minds are drawn to minds along lines of intuition, which is mentative, and an aspect of the higher mind, implying creation without reproduction. But though mind is always before body, if you should find two minds and bodies both attracted to each other, there would be an attraction along intellectual *and* instinctual lines and these two individuals might then be said to be radial complements.

To correlate the sexes in the same mentality, the conscious and subconscious must be brought into action together, but this is a very difficult art because the male stimulative mentality is in most cases too lazy to perform its function and the Will too weak to direct it. When this is markedly so, persons are almost wholly dominated by the thoughts of others and entirely subject to outside suggestions. The masculine principle of mind, therefor, is the one to be developed, for if, by auto-suggestion, you are able to dominate your desires and thoughts, bringing the Will into line with the innate spiritual volition, you can then dominate those of others towards the same end.

We can see, then, that on the higher planes the body of an idea is produced by exactly the same processes as is a bio-chemical body on the physical plane, that is, through the collision of the masculine and feminine elements; but whereas on the lower plane it is the female reproductive principle which must

be sought, on the higher plane it is the male. In other words, on the upper levels creation is unwilling and on the lower levels reproduction is unwilling. If reproduction on the lower plane comes to a static point where its physical aspect is not utilised, it can turn to creation on the next level above, in terms of polarity, a process which is called sublimation.

It is impossible, however, actually to sublimate the genetic or the ultimate poles of manifestation, whether positive or negative; for the actual physical body is a static aspect and therefore could not be moved and the spiritual body, since it is already at the highest level attainable, could not be sublimated. Thus sublimation lies solely within the realms of the psychic and mental bodies of man. If you can divorce the mental body from the psychic emotional body then there can be no dejection, that is, debasement, but if, on the other hand, the psychical desire becomes divorced from the essential volition, then there can be no sublimation. In terms of desire, psychic and mental, there can be either sublimation or dejection, but the spirit and the body can neither of them suffer debasement nor do they need sublimation.

Divorce, however, can occur between the intermediaries as a whole and cause dejection and for this reason the soul or psyche, as part and parcel of the mentation, must be married to the mental aspect and also to the desire body of the emotions. When this has been effected, then the psyche and the mental aspect together will control the emotions and purify them.

We can see the spiritual body, then, as an epigenetic seed within man, the divine unit which is the direct creation of the Eternal Parent, possessing sex as creative energy but displaying no polarity of male and female. It is not until a functional mental aspect is arrived at that this seed becomes parthenogenetic by the mentation of Logos and conception arises. In other words, all creation from the Eternal Parent to the Logos is One, and the One remains the One in all Its manifestations. This aspect is represented in the human being by the factor called the Individuality or Ego, which is man's highest aspect and the reincarnating unit. When the completive mental body is in function with the Ego, the Psyche or soul-body of man is formed, the actual soul comprehending within itself the conscious and sub-consciousness minds plus the super-conscious

mind which is called the spiritual intelligence. In this super-conscious aspect, which works through the true intuition, we have an ever-present inceptive power but to become perceptive, this power must be brought into the concrete mental regions, since inception can never come to conception and differentiation, save by way of the concrete.

Inceptive thought, as opposed to concrete thought, is abstract and dwells in the world of pure abstraction wherein all ideas and ideals are non-formulative; that is, they are nebulous energies containing neither the germ of any future idea nor the concept of a resultant ideal. These thoughts are technically called " unclaimed " and moreover, since there can be no time with regard to inception, duration alone can appertain to this abstract inceptive region, from the highest to the lowest incept and there will be no time factor until duality appears and conception becomes possible. Conception always necessitates a descent towards concretion, while inception belongs to the level of abstraction. Our centres of inception lie in the mentative faculties belonging to intuitional thought whereas our mental organisms are organisms of conception through which we bring our inceptions into manifestation. Thus while we cannot be said to create new thought, we can inceive an ideal through the mentative faculties, taking it from the universal mind and clothing it through the medium of our mental faculties and senses, and bring it to a conception. An inception suddenly entering the mind consciousness is often incorrectly termed a brain wave but it is in reality a thought taken from the reflective ether in which all thoughts, words, and actions are automatically stored, in their vibrational aspect. We can store vibrations ourselves, as when we take a record of a voice or telegraph a picture across the sea, and the reflecting ether holds the actual vibrations themselves given out by all the manifestations of the world. Thus we could call the reflecting ether the seed-atom of the Cosmos and it is in our power to take from it what we require and clothe it for the world, provided we hold the Master Key. But until this has been attained and the higher factors of inceptive intuition are brought consciously into play, the evolutionary force has to work through instinct, which is knowledge gained by aid of the senses. Mentally, instinctive man is still animal man and not yet truly human, and this turning

from instinctual knowledge towards evolution through spiritual intuition marks the nadiric point in the evolution of the mind; and since mind is the mark of the human kingdom, this is, strictly speaking, the point where man's involution ceases and his true human evolution begins.

The symbol of the Caduceus of Mercury (see page 130) illustrates the involutionary and evolutionary path of the mind and shows the progress of the life-stream along a definite involutionary channel to a nadiric point wherein the polarity of abstract spirit is reached which is concretion in matter. In one sense, man's evolution begins the moment the bio-chemical plane is reached, but throughout the evolution of the human body the human mind is still involving so that, taking mind as the real man, the true nadiric point is not reached until this involution of mind is completed.

The red involutionary path is a posito-*negative* male-*female* aspect, showing the instinctive conceptive descent into materiality, while the blue evolutionary path is the negato-*positive* female-*male* aspect, entailing a conscious inception of the spiritual aspect in an ascent towards abstraction.

There are four descending and four ascending stages through three planes of consciousness, the descending stages being:—

1. The involutionary spiritual plane, or plane of involutionary cognitions, which is a prime positive aspect of the posito-*negative* path.
2. The involutionary mental plane, or plane of involutionary sentience, a negative aspect of the posito-*negative* path.
3. The involutionary astral plane, or plane of involutionary sensations, which is a positive aspect again, leading to
4. The bio-chemical plane, whereon positive and negative, male and female, energy and force, come into operation together as actions and reactions.

Down to this nadir these reactions will all be involutionary in terms of innate instinct, but when the nadir is passed the first stage of ascent begins and the actions and reactions will all be evolutionary, in terms of directed Will.

The lines of energy and force cross over in polarity on each level and thus, in the involution of mind, we have spirit on the

highest level as a positive creative energy, though we cannot say what vehicle it manifests. On the involutionary mental plane we have sentience as a conceptive force and on the astral plane we have sensations as positive energies which lead to operations on the physical plane as involuntary actions and reactions

After passing this nadir the actions and reactions become voluntary and forceful and these force the concretion of energy, which is the mind, up the path of evolution. For the physical vehicle itself cannot proceed on to a rarer level, as explained above, it is the essential of that vehicle which is forced upwards to a rarer level, where it works through a different medium.

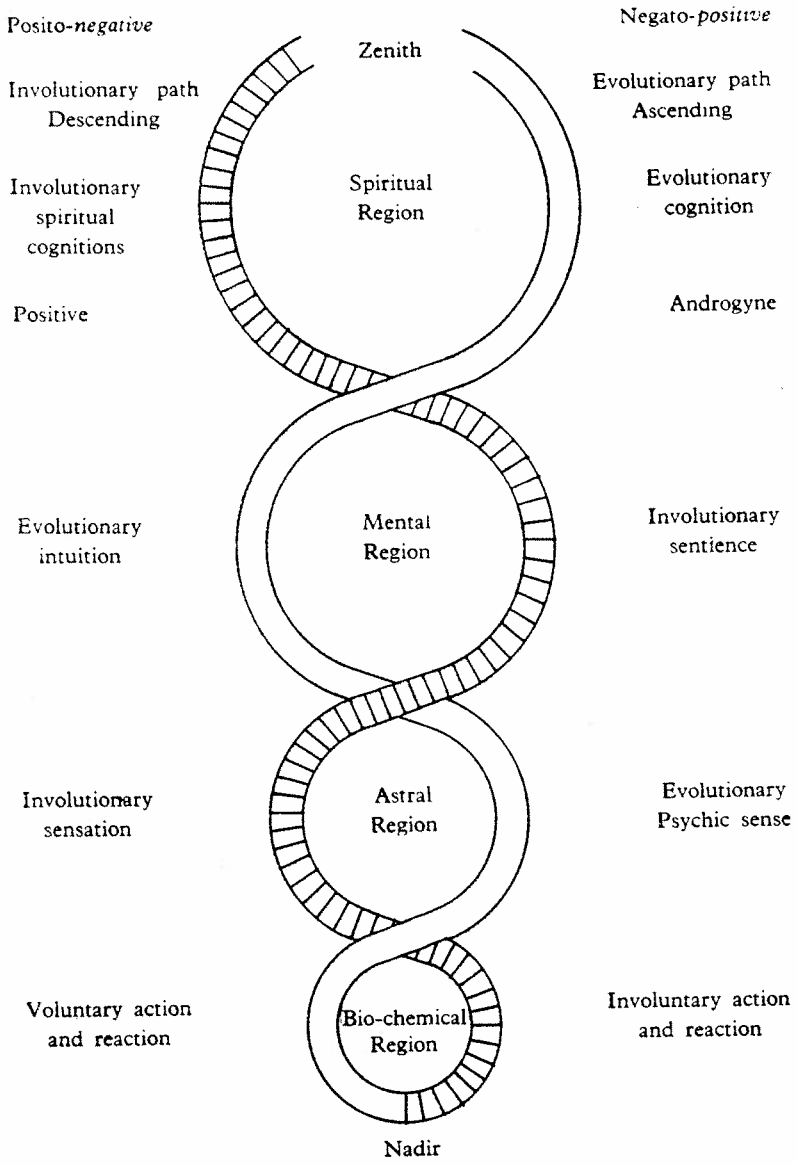
As each unit passes from an involutionary to an evolutionary plane it automatically changes its state of density, denser in this connection meaning rarer and of higher order. Thus all the way down the involutionary path, change is proceeding, the mind being involved while the body is concreting into ever more ponderous and complicated forms, while on the evolutionary path the mind is evolved while the body gradually becomes less ponderous and simpler in its requirements, so that a double process is continually going on.

On the evolutionary path from the nadir the mind is consciously evolving itself and, when the material level is finally transcended, the next stage of evolution of the mind will be on the evolutionary astral plane, or the plane of evolutionary sensation or feeling. This will constitute a negative reproductive aspect of the negato-*positive* path, while the following one will be the plane of evolutionary sentience or conscious intuition, which will be a positive stimulative aspect again. Finally we come to the evolutionary spiritual arc of evolutionary conscious cognition, an all-knowing wherein negative and positive are perfectly balanced.

We see then that this creative energy manifests in positive and negative, stimulative and reproductive, male and female aspect in every plane of manifestation and in this way provides a sex aspect thereon which produces involution and evolution, differing on each level only according to its medium. For these two sex principles are entirely interdependent, the one upon the other, being but the opposed poles of one unity, creative energy. For all creative energy produces both involution and evolution and while there can be no evolution without involution,

Diagram C

THE CADUCEUS OF MERCURY



without evolution, involution cannot be manifest.

Taking man as the unit of evolution we can say that by the creative force of the highest region, man's individuality is involved for him in terms of polarity, each aspect working on the other until at the nadiric point the two poles are involved in each other as the individuality and the personality, the I and the me. It is then the work of each individuality consciously to evolve the personality up to the zenithial point where the two again become one unity in perfect harmony.

Then we can say that the First Cause exists because of the last effect, or in the words of Hegel "Whatever I have been, I am, and whatever I am, I must become; and in the becoming the I is not, but in the ending the I must be."